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THE USE OF DREAMS IN PASTORAL COUNSELING,
A COMPARISON AND CONTRAST OF THE DREAM THEORIES
AND THE USE OF DREAMS IN COUNSELING OF
CALVIN SPRINGER HALL AND IRA PROGOFF

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CHAPTER I

THE PROBLEM DEFINED

According to Dorothy Eggan,¹ an anthropologist, dreaming is one of the most universal activities of mankind. In every area of the earth the inhabitants have dreams, and in some primitive societies, such as the Senoi of the Malaysian Peninsula, the interpretation of dreams is an important part of daily living.²

From the beginning of written history there are records of mankind trying to make sense out of its dreams.³ With the coming of the scientific age many educated persons tended to discard dreams as being without meaning. Since the time of the intense study of dreams by Freud, dreams have become important objects of study for many psychiatrists, psychologists, and others interested in studying the nature of man.

A study of the dream theories of Sigmund Freud,

¹Dorothy Eggan, "The Significance of Dreams for Anthropological Research," *American Anthropologist*, LI:2 (April-June 1959), 177-178.

²Calvin Springer Hall, *The Meaning of Dreams* (New York: Harper and Brothers, 1953), pp. 218-219.

³Alfred Adler, *Understanding Human Nature* (Greenwich, Conn.: Fawcett, 1954), p. 58.

Carl Jung, and Alfred Adler reveal potential resources in dreams as an avenue for studying personality. Because dreams are difficult to study in a scientific manner much of the theory about dreams must remain as theory.

Freud⁴ believed that dreams were unconscious expressions of libidinal energy, that is, expressions of wish-fulfilling tendencies. Jung⁵ thought that dreams were expressions of the personal unconscious and the collective unconscious. Adler⁶ considered dreams to be reflections of the present life style and future life goals. That is, dreams are reflections of how the unconscious is striving to solve problems that confront the person.

From the above one may conclude that the study of the dreams of persons is important because it is one of the avenues by which the nature of man can be explored. The question of this dissertation is, how can dreams be used by pastoral counselors in their work?

Before one attempts to answer the above question

⁴Sigmund Freud, *The Interpretation of Dreams* (New York: Basic Books, 1955), pp. 75-84.

⁵C. G. Jung, *Two Essays on Analytical Psychology* (New York: Bollingen Foundation, 1956), pp. 136-147.

⁶Adler, *op. cit.*, p. 58.

there is another question of basic importance that needs to be answered to the best of one's ability. The prior question is, does pastoral counseling differ from secular counseling, and if it does, how? Asked in another way, what is the uniqueness of pastoral counseling?

The nature of pastoral counseling. Pastoral counseling owes a lot to the various schools of psychology for important theories and techniques which the field of psychology has offered as ways to improve pastoral counseling. But have not non-religiously oriented counseling activities borrowed many principles and methods from the Judeo-Christian tradition also? Such words and ideas as love, acceptance, understanding, confrontation, concern, and fulfillment were commonly used ideas and words in the religious world long before modern secular counselors were in existence. Granting that secular counselors have improved and clarified the meaning of these words, nevertheless, it seems that both pastoral counseling and secular counseling have given important assistance to each other.

Seward Hiltner⁷ asks, what does the word, "pastoral," add to the concept of counseling? He answers that the word, pastoral, comes from the word, pastor, and that the

⁷Seward Hiltner, *Preface to Pastoral Theology* (New York: Abingdon Press, 1958), p. 17.

main work of a pastor is shepherding. A minister is not a shepherd all of the time, but when he is fulfilling his function as a minister, at times he is a pastor or a shepherd. "The unique place occupied by shepherding in Christianity comes from the way in which our relationship to God and our relationship to our fellowmen are regarded as inseparable."⁸ Shepherding, Hiltner would say, is a readiness, an attitude, or a viewpoint in which the pastor works with the counselee concerning his needs and problems. But, one may ask, how is this any different than what the secular counselor is trying to do?

Russell Dicks⁹ believes that personal counseling lies more naturally in the tradition of the clergyman than it does for any other profession. However, he criticises Protestant clergy because in the last fifty years they have become more interested in ideas and less interested in people as individuals. Hence, the art of pastoral counseling has become lost. Dicks believes that the average modern pastor is afraid to come to grips with the problems of individual persons since he is not educated to understand them.

⁸*Ibid.*, p. 64.

⁹Russell Dicks, *Pastoral Work and Personal Counseling* (New York: Macmillan, 1944), pp. 3-5.

The clergyman's task in pastoral work, Dicks¹⁰ writes, is "to assist spiritual forces at work within the individual, forces which are struggling for growth and maturity of the soul."¹¹ The purpose of living, he continues, is to develop spiritually mature human beings, mature to the extent that they accept and carry through their responsibility in the creative process of the universe of which all are a part. The pastor's task is to assist that maturing, growing, developing life in parishioners, and all who may seek his help.

Clergymen, Dicks¹² points out, do have the concern of healing the sick and helping the weak, but clergymen have a further concern of helping the person to discover what he does with his health after he has it. It is the pastor's task to relieve suffering, fear, and loneliness, but it is also the pastor's task to assist persons to gain faith and hope and fellowship with God who encompasses eternity itself.

Dicks' idea that the pastor has the task of assisting spiritual forces within the person to grow and mature seems valid. His suggestion that pastoral counselors should help persons to grow after they have regained their

¹⁰*Ibid.*, pp. 5-6. ¹¹*Ibid.*, p. 5. ¹²*Ibid.*, p. 6.

spiritual health is excellent. The pastor has the unique task of relating a person to the living ultimate concerns of God and to the valid activities of meaning in the universe.

Carroll Wise¹³ asks the important question, what is the religious meaning of the process of helping persons? There is real danger, he believes, that religion will be used as a crutch instead of a means to discover what reality is, and how to bring the self into harmony with life as it comes. The pastor has the task of helping the person discover what the will of God is as it is revealed in the realities of life.

Wise¹⁴ believes that there are two kinds of unique religious resources which the pastoral counselor can use. There are the external ones of prayer, religious writings, and religious rites which are useful for educational and supportive needs. He wonders whether these external resources promote growth or dependency. He declares that it is in the area of discovering inner resources that the person can best be helped to discover how to grow to his

¹³Carroll Wise, *Pastoral Counseling, Its Theory and Practice* (New York: Harper and Brothers, 1951), pp. 142-144.

¹⁴*Ibid.*, pp. 144-146.

real potentiality. And here, the personal religious resources of the pastor are "far more significant in the counseling relationship than are external forms or activities."¹⁵

The Christian value of personality, as found in the teachings of Jesus, Wise¹⁶ points out, is the heart of the philosophy of pastoral counseling. Jesus emphasized that the person was supreme over institutional, moralistic, or any other values. Persons are the supreme value of the universe. The pastoral counselor proclaims that he believes this by trying to understand and accept persons as they are, and having time for persons is one way of proclaiming their worth. Jesus, Wise continues, emphasized the necessity of correcting inner attitudes before behavior patterns would change. Jesus also proclaimed the curative power of love. The pastor gives love when he seeks for the growth and fulfillment of the personality of the counselee. The pastor gives forgiveness, a continual need of mankind, by accepting the person in terms of his emotional and spiritual maturity at the moment. The pastor has a need to be as loving as the Father whom he represents. The pastor must walk in the

¹⁵*Ibid.*, p. 146.

¹⁶*Ibid.*, pp. 146-158.

footsteps of Jesus as he seeks to use faith as a dynamic process. This faith involves faith in the pastor, helping persons to have faith in themselves and their inner resources, and to have faith that God and the universe are redemptively supported. Only as a person experiences something of the inner resources of the Christian faith does he have any basis for hope. Insight into the self is frequently "accompanied by insight into the way that God works in human life."¹⁷ The more one understands that he is a son of God the more he can understand the nature of God. In other words, Wise says, "to know oneself is to know God."¹⁸

One more value of pastoral counseling, so Wise¹⁹ holds, is the use of prayer, which for him is "a reaching out of the mind for understanding and help."²⁰ For Wise there is no real counseling without prayer in this deeper sense. When a person is seeking truth about himself in the presence of another, there is prayer.

Carroll Wise does point out religious uniquenesses in pastoral counseling, such as, the task of religion to help persons to find the fullness of reality; using the

¹⁷*Ibid.*, p. 160.

¹⁸*Ibid.*, p. 162.

¹⁹*Ibid.*, p. 164.

²⁰*Ibid.*

teachings of Jesus as to the value of persons as a trustworthy guide in counseling; realizing that the inner resources of the pastor is a strong factor in successful counseling.

Concern, forgiveness, and acceptance are basic to pastoral counseling. Men do have a need to discover the nature of reality and to relate to the reality which they have discovered. But is this not what the secular counselor is trying to do also? Religious counselors do not have any exclusive control over concern, forgiveness, and acceptance. Wise does a better job of defining pastoral counseling than either Seward Hiltner or Richard Dicks. Yet Wise leaves one with a sense of an incomplete definition of pastoral counseling.

Howard J. Clinebell, Jr.,²¹ is more specific than others in his description of a pastoral counselor as one who deals in the theological realities of guilt, grace, alienation from God, from self, and from others, the terror of meaninglessness and death, the demonic destructiveness of inner conflicts, and the God-given drive toward wholeness. The pastor has the unique role as a religious authority figure. As a person learns to relate to a pastor

²¹Howard J. Clinebell, Jr., *Mental Health through Christian Community* (New York: Abingdon Press, 1965), pp. 214-216.

he can also learn to relate to other authority figures, including God, the supreme authority figure. "Growth in counseling," Clinebell writes, "is the release of God-given resources which have been blocked within the person."²² Who would be better able to set this process moving than the devout, well-trained pastoral counselor?

Clinebell²³ sees pastoral counseling as somewhat different than secular counseling for the following reasons: Pastoral counseling is usually short-termed and does not involve radical changes in personality. It deals mainly with contemporary problems. It attempts to help a person mobilize his inner resources for handling a crisis or making a difficult decision. Pastoral counseling helps the counselee make adjustments constructively to problems that cannot be solved. It helps one improve interpersonal relationships, including one's relationship to God. The pastor seeks for the counselee a more mature relationship with God because this better relationship is necessary for personal wholeness. Who is better able than the pastor, Clinebell asks, to help the counselee find a philosophy of life which would give meaning to one's existence? The minister seeks for a living relationship between the

²²*Ibid.*, p. 216. ²³*Ibid.*, pp. 213-214.

counselee and God, even though he may never mention verbally his desire to develop this relationship between the counselee and God.

The well-informed pastor can deal with the theological realities mentioned above providing that he has dealt with them for himself first. Who is better able to help a person handle immediate problems, guide one toward one's God-given potentials, give an adequate philosophy of life, learn to accept what cannot be changed, discover inner spiritual resources, and improve relationships between man and God, than the pastoral counselor? The answer is: no one.

Yet the suggestions of the previously quoted authorities on pastoral counseling seem to lack some quality which seems necessary for a complete definition of pastoral counseling.

The pastoral counselor has behind him all of the rich and meaningful heritage of the Judeo-Christian faith. The unspoken mysteries of the various symbols could say more to the counselee about eternal qualities than all of the words of the pastor. Of course, if these symbols have lost their power to speak of the eternal, they would be of little value to the counselee.

Also, behind the pastor stands the great sustaining community of the church. Granted, it carries out its

function of sustaining persons very imperfectly, but in every church that the writer has served as a minister, there have always been some who have endeavored to sustain those who were being healed, and more, sustaining them after they were healed.

The pastoral counselor sees man not only as a physical being, an emotional being, a mental being, and a social being, but also as a spiritual being. The pastor works on the basis that man is in the image of God and capable of becoming a son of God, even though at the moment that person may be acting as though he were in the image of the devil and capable of continuing as a son of the devil. The pastor operates on the basis that no present condition of the person needs to remain so. The pastoral counselor confronts the counselee with God both as the righteous judge who calls for perfection and the loving Father who will accept the person regardless of what his past has been. The pastor calls the counselee to stand before God honestly, admitting all that he has been in the past, and claiming all that he can possibly be in the future.

If the eternal Christ is to become real to a person as a means for healing and being sustained in the striving for the God-given fullness of life, it would seem that this Christ would have to come alive through another person.

Who more than the pastoral counselor, functioning at his Christian best, could be the person through whom the Christ could become real? The most likely person to lead another to the "living" Christ would be a "Christian" counselor.

What then is pastoral counseling? Generally, one would have to agree with Clinebell²⁴ that pastoral counseling usually is of short duration, deals with a current problem, often one that has religious overtones, sometimes dealing with destructive inner power, often involved in seeking improved relationships with persons and God, and seeking for a way to find and cooperate with the inner desire for wholeness.

Pastoral counseling is a process of personal interaction between two or more persons in which the pastor seeks to inspire and guide those who come to him to find religious resources by which they can discover reality and learn to accept reality as it comes.

The pastor stands in the midst of the ongoing stream of religion, with the sustaining community of the church re-enforcing him in his counseling as a representative of God, of Christ, of the spirit. The pastoral counselor, as Clinebell²⁵ points out, has the opportunity to proclaim and demonstrate Christian acceptance, Christian forgiveness,

²⁴*Ibid.*, pp. 214-216. ²⁵*Ibid.*, p. 214.

Christian hope, Christian renewal, and assist the person to find spiritual power for growth toward the goal to which God beckons man. It is Hiltner²⁶ who reminds one that the pastor's relationships to God and people are inseparable.

Both Dicks²⁷ and Wise²⁸ agree with Clinebell that the pastor's task is to help seeking individuals find the spiritual resources which are hidden within themselves. Certainly pastoral counselors, as Wise²⁹ suggests, would turn to the teachings of Jesus for their basic thoughts on the Christian value of persons, and how to counsel them.

The pastoral counselor stands in a unique position as a pastor to his people. He can use all of the resources offered by secular counselors, but he can also draw on the religious dimensions of counseling which have been previously discussed.

Why use dreams in pastoral counseling? Susanne K. Langer³⁰ presents the idea that the impressions that the senses pass on to the mind are stored as elementary ideas in the mind in the form of symbols which are non-verbal.

²⁶Hiltner, *op. cit.*, p. 64.

²⁷Dicks, *op. cit.*, p. 5.

²⁸Wise, *op. cit.*, p. 142. ²⁹*Ibid.*, p. 146.

³⁰Susanne K. Langer, *Philosophy in a New Key* (New York: Mentor Books, 1948), pp. 45-46.

Some of these elementary ideas are manipulated into reasoning; others are mixed together in dreams; still others evaporate into conscious fantasy; and a vast number of them "build the most typical and fundamental edifice of man-religion."³¹

Langer³² further suggests that the roots of ritual lie in the realm of elementary ideas, and that the need for rituals is a basic "desire to symbolize great conceptions. . . . Ritual is the language of religion." It is the "symbolic transformation of experiences that no other medium can adequately express." She³³ believes that the study of dreams can give man a clue to the deeper meaning of the symbols of religion. In the myth, which seems to have developed from basic dreams, there is a recognition of "human desires frustrated by non-human powers," "hostile oppression" in life, and "contrary desires" present within. From the myth there comes an envisagement of the fundamental truths and moral orientation of the world.

From this very brief summary of Langer's ideas it seems that there is a relationship between religion, myths, and dreams. Hence, the use of dreams in pastoral counseling could be one of the ways to help a person understand

³¹*Ibid.*, p. 46. ³²*Ibid.*, pp. 51-52.

³³*Ibid.*, pp. 131-132, 151-153.

some of his basic religious problems.

A second suggested reason for using dreams in pastoral counseling would be based on Calvin Springer Hall's³⁴ idea that one can discover the nature of his fundamental problems through dreams. Hall believes that dreams reveal that the fundamental problems of man are: the human triangle, freedom versus security; the moral conflict, the conflict of sex roles; and life versus death. These fundamental problems will be discussed in Chapter II.

If Hall is correct in his premise that dreams are of important value in discovering the nature of a person's problems, then it would seem that the use of dreams in pastoral counseling would be a valuable help for the pastor who was trying to help a person discover the nature of his problems.

A third suggestion as to why the use of dreams in pastoral counseling is important is to be found in Ira Progoff's book, *Depth Psychology and Modern Man*.³⁵ Progoff declares that Depth Psychology seeks for the fundamental ground for man's life. It tries to comprehend the wholeness of man. It seeks for the depth behind the unconscious.

³⁴Calvin Springer Hall, *The Meaning of Dreams* (New York: McGraw-Hill, 1966), pp. 109-213.

³⁵Ira Progoff, *Depth Psychology and Modern Man* (New York: Julian Press, 1959).

It seeks for the answer to the question, "what are the spiritual and creative capacities which are hidden in the depths?" Progoff's depth psychology seeks to open doors to personality fulfillment. It is a study of what takes place at the non-conscious level of the mind.³⁶

The question arises, how does one get to the non-conscious level of the mind? Progoff³⁷ believes that these underlying symbolic patterns are expressed in many varieties of imagery such as are found in dreams and fantasies, poetry, painting, and religious experience. He writes,³⁸ "Dreams are one aspect of the manifestation of the depth process of the psyche."

If Progoff is correct in his proposal about Depth Psychology, and if dreams are one way to discover and use the creative, powerful, and purposeful resources within the person, then the pastor could use dreams in pastoral counseling as one means to help a person discover and draw upon his inner resources. The ideas of Progoff will be developed in Chapter III.

A fourth suggested reason for using dreams in pastoral counseling can be given. Many of the strange symbols found in Isaiah, Ezekiel, Daniel and Revelation,

³⁶*Ibid.*, pp. 3-9.

³⁷*Ibid.*, p. 11.

³⁸*Ibid.*, p. 10.

as well as, to a lesser degree, in other parts of the Bible, seem to be similar to the non-logical symbols that are found in dreams. In some of the stories of the Bible³⁹ God appears to communicate with men through dreams.

The suggestion is made that perhaps some of the parts of the Bible that disturb persons would yield meaning with the aid of an understanding of dream symbols, and that the hidden resources within man could become conscious through relating the complex symbols of the Bible with the strange symbols of dreams. The pastor, who was informed as to the nature of the symbols of the Bible and in the depth of persons, could, in some cases, guide a person through his personal problems because they are similar to age-old problems which Bible writers attempted to express in the use of symbols.

The suggestion is not being made that the use of dreams in pastoral counseling should become a major way of counseling persons. In the investigation of dream theories and the use of dreams in counseling, as suggested by Hall and Progoff, it is suggested that in these two theories of dreams that the pastoral counselor may find additional tools to help him counsel more effectively.

³⁹Genesis 28:10-17, Matthew 2:12-13.

This dissertation will proceed as follows:

In Chapter II the theory of dreams and the use of dreams in counseling, according to Calvin Hall, will be explored. Hall's relationship to Freud, the nature of Ego Psychology, what dreams are, what one dreams about, and how Hall uses dreams in counseling, will be presented.

In Chapter III the theory of dreams and the use of dreams in counseling, as it has been seen by Ira Progoff, will be presented. There will be an attempt to understand Progoff's relationship to Freudian thought concerning dreams, the nature of Depth Psychology, what dreams are, what we dream about, and how Progoff uses dreams in counseling.

In Chapter IV the theories and practices of Hall and Progoff will be contrasted and compared. Areas where these two men complement each other in the use of dreams in counseling will be sought.

Conclusions will be drawn in Chapter V as to the value of the use of dreams in pastoral counseling, and some suggestions will be offered as to how dreams can be used beneficially in pastoral counseling.

CHAPTER II

THE DREAM THEORY OF CALVIN SPRINGER HALL, AN EGO PSYCHOLOGIST, AND HIS USE OF DREAMS IN COUNSELING

Certain background material must be explored before one looks at Hall's theory of dreams. Because Hall¹ calls himself an ego psychologist, this study will begin by looking at the premises of ego psychology. Next it will be noted how Hall relates himself to Freudian theory of dreams and symbols.

Further, this chapter will proceed by looking at Hall's definition of dreams; why he believes that it is necessary to have symbols in dreams; the nature of the content of dreams; how he interprets dreams; and the nature of the problems which the dreamer is trying to work out in his dreams. The chapter will close with an evaluation of Hall's theory of dreams and how he uses them in counseling.

Most of the material presented in this chapter comes from Hall's book, *The Meaning of Dreams*.² Many recent

¹Calvin Springer Hall, "A Cognitive Theory of Dreams," *The Journal of General Psychology*, XLIX (1953), 282.

²Calvin Springer Hall, *The Meaning of Dreams* (New York: McGraw-Hill, 1966).

books on dreams have included this book in their bibliographies. Hence, others must consider that there is some merit in what Hall is writing.

The nature of Ego Psychology. Hall calls himself an ego psychologist, but nowhere in his writings does he explain what ego psychology is. So it is necessary to go elsewhere to discover the nature of ego psychology. In the book, *Systems of Psychotherapy*,³ a good description of ego psychology is given.

Ego psychologists accept a major portion of Freudian theory, but they have made logical extensions of it. Some places they differ with Freud. 1) Freud's attempt to explain all of man's behavior in terms of fear, anger, sexual responses, and instinctual drives, is considered inappropriate. 2) Antecedents to behavior are much more varied than the innate psychological events which Freud proclaimed. Ego psychology puts its emphasis on the learned development of behaviors, normal and abnormal. It makes a thorough study of personality development. 3) Biological evolution has provided man with behavioral equipment that responds to the environment independent of internal

³Donald H. Ford and Hugh B. Urban, *Systems of Psychotherapy* (New York: Wiley, 1963), pp. 179-210.

psychological energies. 4) Contrary to Freud, man at times appears to direct his own behavior consciously, quite independent of his instinctual urges.⁴

The development of learned behaviors by which the individual learns to control his own behavior and deal with his environment is the primary focus of ego psychologists. Behavior, they believe, may be elicited by physiological events, or situational events, or by learned responses. When behavior develops in a healthy fashion, man controls both it and the influence of situational events, "selectively responding to seek consequences he has thoughtfully selected."⁵

Ego psychology has de-emphasized the role of innate psychological energies and has given increased importance to situational events and to the learning of adaptive behaviors for reasons other than to control or discharge instinctual psychological energies. Man increasingly selects and controls his own behavior to achieve particular consequences.⁶ "Man is more than the angry, sexual animal whose attempts at self-gratification are continually thwarted or diverted by a hostile world."⁷

⁴*Ibid.*, pp. 179-182. ⁵*Ibid.*, pp. 183-188.

⁶*Ibid.*, pp. 191-201. ⁷*Ibid.*, p. 209.

Ego psychology has developed Freudian theory into a more adequate general psychology. It is concerned with developing normal behavior, that is, developing of "increasingly independent behavior and development of stable responsive patterns." The formation of behavior patterns is considered to be a continuous development throughout life. "The study of humans as they progress through the various developmental stages is absolutely essential."⁸

Ford and Urban⁹ note that this school of psychology still lacks theoretical formulations about how behavior is acquired and modified. There seems to be no single leader. Those in this school of psychology go off in too many directions with "no core of teachings to tie to except the Freudian theory out of which it has grown."

Hall and other ego psychologists might be far apart in some of their psychological theories, but they would still be a common group because they would reject Freud's explanation of behavior as being inadequate, and they would be studying normal persons to try to discover what makes man act as he does, and how the behavior patterns of normal persons develop and change throughout life.

In the concern of this dissertation it is

⁸*Ibid.*, pp. 208-209. ⁹*Ibid.*, p. 210.

interesting to read that Urban and Ford¹⁰ note that ego psychologists believe that the first kind of human thoughts that develop are primarily imagistic rather than verbalistic. Imagistic thinking is the predominant way of thinking for infants, but it is less characteristic in adults. It does continue to occur in dreams and in certain states of behavior disorders.

How Hall relates himself to Freud. Hall¹¹ notes that Freud worked on the premise that the dreamer used symbols in dreams for what was distasteful for the dreamer, that is, by the use of symbols the dreamer is able to smuggle into his dreams what in an undisguised form he would not think about. If one adopts Freud's interpretation of dreams, Hall points out that all one has to do to understand the meaning of a dream is to discover what the right meaning is for the symbol used. Hall doubts Freud's theory of symbols-as-disguises because what may be hidden in one dream of a series is often openly expressed in another dream. Why, Hall asks, would a dreamer hide a feeling one night and reveal it the next? Also, quite often

¹⁰*Ibid.*, p. 199.

¹¹Calvin Springer Hall, "A Cognitive Theory of Dream Symbols," *The Journal of General Psychology*, XLVIII (1953), 174.

when a dreamer is asked what his dream means, he is able to interpret it easily and accurately. Common known slang can often be used to interpret dream meanings. Slang meanings are open and revealing, not hidden. Hall asks why a person who knows the meaning of slang during the day would want to hide it at night? "A dream symbol, or any symbol," Hall writes, "reveals thought rather than conceals it."¹² Hall concludes that Freud's interpretation of dream symbols is inadequate.¹³

Hall¹⁴ does agree with Freud that dreaming is a "regressive and archaic mental process" because the study of children, of primitive people, of psychotics, and those with brain injury, suggests that these modes of thought somewhat resemble the characteristics of dreaming.

Hall¹⁵ freely admits that he has built his theory of dreams on another premise of Freud that states that the dream symbol does have "regard for representability." From this premise Hall develops the following series of propositions. 1) The referent of a dream symbol is the dreamer's

¹²*Ibid.*

¹³Calvin Springer Hall, *The Meaning of Dreams* (New York: Harper and Brothers, 1953), p. 95.

¹⁴Hall, "A Cognitive Theory of Dream Symbols," p. 183.

¹⁵Hall, *The Meaning of Dreams* (1953), pp. 1-2.

conception of the referent object. 2) Dream symbols are substituted for the referent object in order to express clearly and economically the conception that the dreamer has in mind. 3) Symbols are employed in dreams because conceptions are abstract and must be presented by visible embodiments if they are to appear in dreams. 4) A certain symbol is selected because the dreamer's conception of the symbol is related to his conception of the referent object.

Hall¹⁶ agrees with Freud that dreams are filled with impulse gratifications, but Hall believes that the purpose of dreams is to reveal to the dreamer what he thinks of his impulses. The prohibitions of dreams and the penalties for violating the prohibitions reveal to the person the nature of his superego.

Generally, one can say that Hall disagrees with Freud about the hidden nature of the symbols of dreams, but that he agrees with Freud in the idea that the symbols of dreams represent valid ideas and feelings. For Hall¹⁷ the language of dreams is an individualized one, not a universal one. Hall doubts that any two persons use identical dream language. Probably, there are a few symbols that are common to a culture, but Hall doubts that there are any

¹⁶Hall, "A Cognitive Theory of Dreams," p. 278.

¹⁷Hall, *The Meaning of Dreams* (1953), pp. 107-108.

dream symbols that are common to all cultures.

Hall's definition of dreams. Dreams, Hall¹⁸ writes, are experiences which occur in sleep. Dreaming is a natural form of behavior exhibited by most people. Dreams are a form of hallucination which persons experience, since the events do not actually take place, but the dreamer experiences them as though he were seeing something real. Some person's dreams are so real that the dreamer may confuse his dreams with reality.

Dreams are projections of the mind. They are a representation of what is in the mind. The story of the dream is made up by the person's own thoughts and feelings. Dreams are personal documents, and they are projections which are more intimate and frank than a diary.¹⁹

Persons make two kinds of projections. One is the act of distorting objective reality, and it is called an illusion or a delusion. A delusion is a mistaken judgment or belief. The other kind of projection makes up something out of nothing and treats it as though it really exists. Dreams, with few exceptions, belong to the second

¹⁸*Ibid.*, pp. 1-4.

¹⁹Hall, "Diagnosing Personality by the Analysis of Dreams," *Journal of Abnormal and Social Psychology*, XLII (1947), 68.

kind of projection. "Dreams, purely and simply, are hallucinations of sleeping persons."²⁰

Dreams, Hall²¹ continues, are pure projections of what is within the person's mind. They are not caused by external stimulæ, even though bodily needs can be a factor in dreams, and external pressures can make a slight difference in dreams. "Dreams are a form of behavior to which every healthy adult devotes about an hour and a half every night."²²

Hall²³ believes that dreaming is a cognitive process. It is a process where cognition is transformed into a form that can be perceived. "A dream is a highly private showing of the dreamer's thoughts."²⁴ But dreaming is to be considered as a process of conceiving, not perceiving. The invisible conception becomes visible in dreaming. The images of dreams are pictures of conceptions. Dream interpretation reverses the process by translating the images into their referent ideas.

²⁰Hall, *The Meaning of Dreams* (1953), pp. 8-10.

²¹Hall, *The Meaning of Dreams* (1966), p. xii.

²²*Ibid.*, p. xii.

²³Hall, "A Cognitive Theory of Dreams," pp. 274-275.

²⁴*Ibid.*, p. 274.

The usual mode of expressing ideas is by language, but there are other means of expressing ideas, such as by numbers, pictures, gestures, music, and three dimensional forms. The language of dreams consist of pictures which are concrete perceptible representations of the mind's ideas. Invisible conceptions become visible in dream images. The main difference between dreams and the spoken or written word is that the dream has the dreamer only as its audience, while the written or spoken word may reach thousands or even millions of persons. Hall realizes that there is, as yet, no accurate way of studying the actual dreams of another person. What one studies is the narrative of the dream. No one can really know how much the report of a dream varies from the actual dream experience.²⁵

For Hall²⁶ the word, "dream," means the reported dream which consists of words attempting to describe what was predominately a visual and emotional experience. In discussing dreams, then, one does not really discuss the dream, but rather a verbal account of the dream. It is very difficult to know whether or not the dreamer adds to or takes away from the real dream experience as he is

²⁵Hall, *The Meaning of Dreams* (1953), pp. 9-11.

²⁶Calvin S. Hall and Robert L. Van DeCastle, *The Content Analysis of Dreams* (New York: Appleton-Century-Crofts, 1966), p. 18.

telling about it.

It would seem that if the material were too threatening, one would be tempted to suppress part of it. And if one wanted attention, he might add to the account of a dream experience. Recently the writer was involved with a teenager who attempted to invent dreams because he knew that the counselor was interested in them.

Dreams, from Hall's²⁷ viewpoint, illuminate the basic predicaments of a person as the person sees them. Dreams give an inside view of the person's problems. Difficult as it is to be certain that dreams are accurately reported, Hall declares that dreams are "one source of information regarding subjective reality."²⁸ Further he writes that dreams are "the best material for studying the conceptual systems of a person." Hall would probably get a lot of argument from this statement.

To sum up Hall's definition of dreams, he describes them as experiences which take place during sleep. They are pictorial projections of the mind's conceptual activity during sleep. Dreams are hallucinations, but dreaming is a cognitive process, even though the process goes on through images instead of words. The language of dreams

²⁷Hall, "A Cognitive Theory of Dreams," p. 279.

²⁸*Ibid.*, p. 280.

is pictures. Invisible conceptions become visible in dream images. When one discusses a dream, what he is really discussing is a dream narrative about a dream.

The content of dreams. Calvin Hall²⁹ proposes to examine the dreams of normal people, to look at these dreams as to their settings, their characters, their actions, and their emotions. These four aspects of dreams shed much light on the personality of the dreamer.

Dreams almost always have a *setting*. It may be strange and unfamiliar, or vaguely recognized, or a familiar setting. In about five per cent of the dreams that Hall has examined there was no setting. In about fifteen per cent the dreamer was in a conveyance. Motion of the conveyance often represents the idea of progress. It can represent such ideas as ambition, achievement, breaking family ties, fleeing from something, or dying. Conveyances as instruments of power can stand for "the vital energies of one's impulses," particularly the sex impulse. In days gone by the horse was the favorite symbol in dreams for sexual energy. Now, in the United States, the automobile seems to be the favorite symbol for strong sexual energy.³⁰

²⁹Hall, *The Meaning of Dreams* (1953), p. 21.

³⁰*Ibid.*, pp. 21-22.

It is significant to note whether the dreamer is a passenger or the driver of the conveyance. A passenger has little to say about the designation. This may represent a passive person. But if the dreamer is the driver, this might well symbolize that he is in control, that he is setting the designation. If the driver loses control of the vehicle, it may well signify the loss of control of his impulses.³¹

About ten per cent of dreams are represented as taking place along a road or a street. Usually this has no deep significance unless the dreamer is crossing a bridge. Bridge-crossing can signify that a person is crossing over from one period of life to another in some transitional event. About ten per cent of dreams take place in a recreational setting such as being at a party, dancing, swimming, or being at a sporting event. Places where people work seldom appear in dreams. This might imply that dreams are more oriented toward pleasure than toward work.

Houses and rooms in houses are the most popular places for dreams. About a third of all dreams that Hall examined took place in a house, though usually not in the

³¹*Ibid.*, pp. 22-24.

dreamer's own house. The most popular room in a house is the living room, which is followed in frequency by the bedroom, the kitchen, a stairway, the basement, the bathroom, and the hall. "The particular room may have special symbolical significance."³² The basement might represent a foul deed, and the bedroom could represent the sexual act.

Another ten per cent of dreams are set in the out-of-doors. This setting is more common for men than women. Probably this is because men desire freedom while women, as a whole, are seeking for security. Security is usually represented by an enclosed place. Bars and restaurants often represent needs, prisons can represent feeling trapped, and a battlefield might represent aggression. Quite often the dreamer recognizes the setting, but often something about it is not just right.³³

It does seem that the setting of a dream is worth looking at, but the investigator needs to exercise caution that he does not read into the dream setting what the dreamer does not intend to be there.

A second aspect of dreams that Hall would have one look at is *the dream characters*. In fifteen per cent of all dreams examined by Hall the dreamer was the only

³²*Ibid.*, p. 24.

³³*Ibid.*, p. 28.

character in it. A high percentage of one's dream characters are members of one's own family. Those in their late teens dream most often about their parents, and middle-aged persons dream most often about their spouses or their children. Hall believes that "the persons who enter our dreams are the ones with whom we are emotionally involved."³⁴

Forty per cent of all dream characters appear to be strangers. These may represent the unknown, the ambiguous, or the uncertain. A stranger may represent an alien part of one's personality which one is reluctant to admit as belonging to himself. One must remember that the dreamer is the author of his dreams. He is the one who invites the characters to appear in his dreams. He usually invites those into his dreams with whom he is having trouble in establishing stable relationships. If the relationship improves, the dream character passes out of the person's dreams.³⁵

Hall looks very carefully at *the dream actions*. About one-third of the action is movement from one place to another. Dreamers seldom go to foreign places in their dreams. One-fourth of the activities are passive ones such as talking, sitting, standing, watching, looking, and

³⁴*Ibid.*, p. 29.

³⁵*Ibid.*, pp. 30-31.

seeing. Working, buying, and selling are practically nonexistent in dreams. Typing, sewing, ironing, working with tools, repairing damaged goods have never been found in dreams by Hall. (Recently the writer has had a man tell him about dreaming about some welding that he was doing, and every weld broke soon after it was finished.) Cooking, cleaning the house, making beds, and washing dishes are seldom reported. Women, as a whole, are found to be more passive in dream actions than men. Hall, from his examination of dreams, concluded that the dream spectators are usually spectators in life too. Observing the quality and quantity of the actions in dreams usually will reveal how a person is using his energy in life.³⁶

Hall³⁷ observes that *dream emotions* vary widely from delightful fantasies to terrifying nightmares. Unpleasant dreams seem to occur more often than pleasant ones, and as one grows older, unpleasant dreams seem to increase. A victim of a demanding conscience that will not permit the person to drain off anger in normal ways will have this emotion back up behind his stern conscience until the pressure becomes too great and the dam breaks. This causes the person to feel guilty, and his conscience becomes more vigilant against another outbreak. But when

³⁶ *Ibid.*, pp. 34-40.

³⁷ *Ibid.*, pp. 40-45.

the pressure gets strong enough another outbreak will come. Through dreams one can discover at times that such a problem exists, and that it is making all of life miserable. The emotional experience of dreams can yield important information concerning the emotional makeup of the dreamer.³⁸

The person who uses dreams as an aid in counseling has four areas of the dream to examine: the dream setting, the dream characters, the dream actions, and the dream emotions. Hall's suggestions as to what to look for in dreams appear to be most useful, providing that the counselor uses caution in letting the counselee see what he sees in the dream instead of guiding him to see what the counselor sees in the dream. The dream setting, the dream characters, the dream actions, and the dream emotions are items which the counselor should assist the counselee to examine in order for him to discover what is going on in the counselee's dreams.

What persons dream about. What kind of conceptions are expressed in dreams, Hall asks? He notes that few dreams concern themselves with political or economic problems, or current world events such as elections, wars,

³⁸*Ibid.*, p. 46.

diplomatic struggles, athletic events, or most of what is recorded in newspapers or magazines. Most persons dream about the personal, the intimate, the emotional, and the conflictual. "A dream is a personal document, a letter to oneself."³⁹

Dreams reveal what one thinks about himself. In dreams one acts out a system of self-conceptions which may be very simple or very complex. These self-conceptions are very important because what a person thinks and feels about himself determines to a large extent how he behaves. If he dreams of himself as a failure, he lives out a life of feeling a failure. If he dreams of himself as a morally delinquent person, he lives a life of feeling shame and guilt. If he dreams of himself as being inadequate to meet life, in his waking life he has a hard time feeling that he is an adequate person. Hall concludes that "probably in no other way can we gain such candid and accurate information about a person's conception of himself as we can by studying his dreams."⁴⁰

Hall continues, dreams reveal how the dreamer conceives of other persons with whom he is socially related. If a dreamer conceives of his father as a stern, demanding, autocratic person, the father is given a dream part in

³⁹ *Ibid.*, p. 12.

⁴⁰ *Ibid.*, p. 13.

keeping with this conception. If the wife feels that her husband is a weak, impotent person, incapable of satisfying her intimate needs, she will convey this picture of him in her dreams, no matter what she might think of him in waking life.⁴¹

Further, Hall⁴² points out, dreams reveal the dreamer's conception of the world. Most often this conception is portrayed in the dream setting. If one feels that the world is cold and bleak, he may place his dream on a rocky coast in freezing weather. If one feels that the world is a place of turmoil, he may dream of storms, raging seas, battles, mobs, and the like. If one feels that the world is a peaceful place, his dreams are usually in a serene setting.

It is hardly necessary to look at dreams to discover that a man seeks to gratify his physical urges. The importance of dreams is that in them the dreamer can see how he conceives of his impulses, and how he would like to gratify them. "Generally speaking," Hall writes, "we can learn whom we think are our lovers and our enemies by studying our dreams."⁴³ Some unpleasant dreams can be construed as being punishment for violating the voice of

⁴¹*Ibid.*

⁴²*Ibid.*, p. 14.

⁴³*Ibid.*, p. 15.

one's conscience.⁴⁴

Often in dreams one sees himself as two conflicting persons. One is moral, hard-working, and intellectual. The other is a sensual being who is seeking physical gratifications. These conflicting self-conceptions tend to inhibit a person so much that he often has trouble maintaining a consistent conception of himself. In dreams persons often seem to be caught between the opposing forces of carnal sexuality and moral virtue.⁴⁵

Dreams, according to Hall, are most important when they give information about the dreamer's problems and conflicts. Everyone has problems, and almost everyone tries to solve them in some way, but sometimes persons are not aware of the true nature of their conflicts, and, hence, are unable to solve them. Hall⁴⁶ sees that dreams "have a way of cutting through the pretensions and delusions of waking life and bringing the dreamer face to face with his real problems."

Generally, the writer can accept Hall's ideas of what persons dream about. However, it seems that he makes the understanding of what one dreams about too simple. One ought to approach Hall's methods of understanding dreams with caution and careful evaluation. The field of

⁴⁴*Ibid.* ⁴⁵*Ibid.*, pp. 19-20. ⁴⁶*Ibid.*, p. 17.

dream study is still so open and fluid that any system of understanding dreams ought to be used on a tentative basis. Perhaps one could use Hall's suggestions and premises for understanding dreams as a "working hypothesis" until such a time as the many viewpoints concerning dreams are brought together and combined into a valid and complete theory.

A system for interpreting dreams. Hall⁴⁷ warns that one can learn very little from a single dream. It is necessary to study a series of dreams to get a valid picture of the dreamer's essential characteristics. In examining a series of dreams pieces are put together as one might assemble a jig-saw puzzle. One tries various combinations until all of the parts are fit together in a meaningful whole. Even if one dream does not fit, there is something wrong with the overall interpretation. Some dream series are easy to interpret because there will be a "spotlight dream" which will open up the meaning of the whole series. When dreams are "put together in order, . . . there is an organization, unity, and coherence among dreams."⁴⁸ Possibly Hall is discussing here what Gordon Allport⁴⁹ calls propiate striving, which is "the cement

⁴⁷*Ibid.*, p. 71ff.

⁴⁸*Ibid.*, p. 85.

⁴⁹Gordon Allport, *Pattern and Growth in Personality* (New York: Holt, Rinehart & Winston, 1963), pp. 126-127.

holding a life together in its directness" or "intentionality," and which adults need for defining objectives, a line of promise, a central theme of striving, in order to live a meaningful life.

Hall's⁵⁰ basic premises for interpreting dreams are:

1) A dream is a creation of the dreamer's mind. It is not an accurate picture of objective reality. 2) There is nothing in a dream which the dreamer does not put there himself. The dreamer, as the creator of his dream, is responsible for all that is in the dream. If he dreams it, Hall believes, he must have thought of it. 3) The dreamer may reveal more than one conception of himself or others in dreams. 4) A dream must be taken as an organic whole. One part of a dream may not be lifted out and interpreted by itself, nor can one dream of a series be lifted out and interpreted by itself.

Hall⁵¹ suggests several rules by which the meaning of dreams can be determined. 1) If a dream does not make sense when taken at face value, one should look for symbols which, for the dreamer, will give meaning to the dream. 2) Occasionally it is possible to learn from the dreamer himself, by asking him, what a particular symbol stands

⁵⁰Hall, *The Meaning of Dreams* (1953), pp. 86-88.

⁵¹*Ibid.*, p. 98ff.

for. 3) Another method for securing information concerning the meaning of a symbol in a dream is to ask the person to say everything that comes to his mind when he thinks about the symbol to be discussed. The practice of free-association has been used with success in understanding the complex parts of dreams. 4) When one dream does not easily yield its secret, it is permissible to look for the meaning in another dream in the series.

The language of dreams is an individualized one, not an universal one. No two persons use the identical dream language. Probably a few symbols are common to a culture, but Hall doubts if there are any symbols that are common to the dreams of all cultures.⁵²

Dreams, Hall⁵³ concludes, tell one a lot about man which one would not learn otherwise. It is in the unconscious mind, which one discovers best through dreams, that one can become aware of the inner thoughts of man. When one is awake, he spends most of his time in the world of events. But when one is asleep, he lives in a world of ideas and feelings. Thinking in pictures when one is awake is usually an unfamiliar means of expressing one's thoughts. Little children express themselves in pictures, but as they learn to express themselves in words, expressing themselves

⁵²*Ibid.*, pp. 107-108. ⁵³*Ibid.*, p. 216.

in pictures seem to fall into disuse. There seems to be a real need to re-discover the meaning of symbols and pictures.

The ease with which Hall believes that the meaning of dream pictures can be ascertained is somewhat confusing. The writer enjoys going to an art gallery to look at paintings, but he admits that seldom is he conscious of what the picture means. There probably are subconscious meanings in the picture which the viewer is not consciously aware of except by the sense of enjoyment that he feels. Perhaps Calvin Hall has a better ability than most people to understand the meaning of symbols and pictures.

Conflicts in life as revealed through dreams.

Dreams, according to Hall, contain a system for locating the conflicts of life. It is to these important area of conflict in life, which are revealed in dreams, that attention is directed to next. The major areas of conflict in dreams, as Hall⁵⁴ sees them, are the human triangle, freedom versus security, the conflict of sex roles, the moral conflict, and the conflict of life versus death.

One of the first important conflicts in the life of a child is the conceptual struggle which he goes through in

⁵⁴*Ibid.*, pp. 109-213.

trying to define his feelings toward his parents, and their feelings toward him. Often he considers the parent of the same sex as a rival and the one of the opposite sex as a lover. The child is pushed about by the opposite feelings of love and hatred with its resulting confusion. He desperately seeks to find a solution to his emotional disturbances. Often the child must resort to dreams to work out his true feelings. Hall believes that this conflict of the eternal triangle is never fully solved.⁵⁵

The conflict of freedom versus security plagues most youth in their late teens and early twenties. This problem, also, is never fully resolved because few, if any, persons ever have complete freedom or complete security. In dreams, so Hall has observed, this conflict can be seen clearly. Only after the conflict of freedom versus security has been clearly defined can a solution be sought.⁵⁶

Another area of conflict is over the confusion of one's male and female roles in life. Hall⁵⁷ points out that a person has both male and female characteristics in his personality. Man's physical structure as a male or a female does not do away with his bisexual personality

⁵⁵*Ibid.*, pp. 109-127.

⁵⁶*Ibid.*, pp. 128-149.

⁵⁷*Ibid.*, pp. 168-193.

structure. Since bisexuality is the psychological norm and unisexuality is the social norm, it is easy to see why a man is tormented by the conflicting conceptions regarding his sex role. Both sides of his nature require satisfaction, yet society seems to sanction the development of only one side. Often, Hall feels, this conflict can be seen clearly in dreams.

Then there is the moral conflict between biology and sociology, a conflict between man's animal nature and culture's expectations concerning his conduct. As an animal man is equipped to preserve himself by destroying his enemies, and to perpetuate himself by cohabitating with a member of the opposite sex. As a social being man is possessed with a conscience which approves or disapproves of his actions in relationship to others.⁵⁸ "Dreams cut through man's conscious pretensions and show him that the moral conflict is a very provocative force in the private world of his mind."⁵⁹

Obviously there is a constant conflict between life and death. It is the basic biological drama of conflict between anabolism and catabolism. The organism strives to live in the processes of anabolism and seeks to die in the processes of catabolism. In dreams one fights the battle

⁵⁸ *Ibid.*, pp. 150-167. ⁵⁹ *Ibid.*, p. 223.

of life versus death over and over again. It is only when one recognizes what the battle is all about that he can do anything about it.⁶⁰

Dreams, according to Hall,⁶¹ provide us with maps of the areas of conflict which usually are inaccessible to the waking consciousness. He suggests that persons pay serious attention to dreams and use them for the starting point for creative thinking about personal problems.

An evaluation of Hall's theory. For two years an attempt has been made to understand Calvin Hall's theory of dreams. If the images of dreams, as Hall has stated, are really conceptions in terms of pictures instead of words, then it would seem that there is a real need to develop a widespread program to teach the meaning of pictures and images, and to teach persons to read pictures as well as words.

Educators spend great effort teaching persons how to read and write. Perhaps there is a real need to teach persons how to read pictures. The advertising world seems to have learned how to use pictures to get persons to buy. Maybe there is a real need to get the buyer to understand the pictures that influence him so strongly. This could be

⁶⁰*Ibid.*, pp. 194-213. ⁶¹*Ibid.*, p. 234.

an area where the church could educate persons to know what was influencing them in a non-verbal manner.

Quite possibly, out of the study of the meaning of dream images, there could develop a whole new area of educating persons to communicate intelligently through pictures and images as well as through words.

When one reads of how Hall uses dreams in counseling, it seems so easy to do. However, when attempts to use Hall's system of dream interpretation in counseling were tried, his system seemed difficult to use. Perhaps this was due to the fact that most people who come to pastors for help come to solve current problems rather than to fully understand themselves or to reconstruct their personalities.

Maybe the whole area of dreams is too complicated to be used in pastoral counseling. Yet it seems unfortunate that a human activity as universal as dreaming must be by-passed by the pastoral counselor.

If the only value of the use of dreams in counseling was to discover the true nature of one's problems, then the time spent studying the dream theories of Hall, and how he used these theories in counseling, would be well worth the effort. In many cases the problems of those who come to pastors for help cannot be solved because the one who comes does not know what his real problems are.

Hall seems to offer an additional avenue of research into the nature of man and his problems. Who, more than the pastoral counselor, should be interested in developing this area of research?

CHAPTER III

THE DREAM THEORY OF IRA PROGOFF, A DEPTH PSYCHOLOGIST, AND HIS USE OF DREAMS IN COUNSELING

Ira Progoff, as a follower of the Jungian School of Psychology, classifies himself as a depth psychologist.¹ Thus, this chapter will begin with a general description of depth psychology as Progoff sees it. Following this, there will be a brief description of how Progoff relates himself to the teachings of Sigmund Freud.

Most of the material in the previous chapter came from one book, but in this chapter it is necessary to look at several books written by Progoff over a span of years to gain his view of dreams. Much material for this chapter is found in the book, *The Symbolic and the Real*.² It is difficult to cover the same ground in this chapter as in the previous one because Progoff³ does not consider the same area of dreams important that Hall does.

Progoff's definition of dreams is more complex than

¹Ira Progoff, *The Image of an Oracle* (New York: Garrett, 1964), p. 3.

²Ira Progoff, *The Symbolic and the Real* (New York: Julian Press, 1963).

³Ira Progoff, *Jung's Psychology and Its Social Meaning* (New York: Julian Press, 1953), pp. 66-71.

Hall's because the area of dreams that Progoff works in is much deeper than the area in which Hall works. For Progoff⁴ the use of dreams is just one of several means of seeking to reach into the area of the non-personal unconscious.

For Progoff⁵ there are contents to dreams, but they are symbolic images which represent something else, not themselves. The descriptive content of dreams is not very important to Progoff. He is more concerned of how dreams are helping a person grow to his spiritual potential. Even then, dreams are only one of several aids in counseling a person. Hall's suggestions on the use of dreams in counseling seem very simple when compared to the complexities of the use of dreams in counseling as presented by Ira Progoff. This chapter will close with an evaluation of the suggestions of Progoff concerning the use of dreams in counseling.

The nature of depth psychology. The basic questions of depth psychology, according to Progoff,⁶ are: What is the fundamental ground of man's being? What is the depth

⁴Ira Progoff, *Depth Psychology and Modern Man* (New York: Julian Press, 1959), p. 9.

⁵Progoff, *Jung's Psychology . . .*, p. 135.

⁶Progoff, *Depth Psychology and Modern Man*, pp. 4-6.

of man's being behind the unconscious? What does man's basic nature require him to become? What are man's potentials for growth? What are the spiritual and creative capacities, waiting to emerge, which lie hidden in the depths of the incomplete human?

Progoff's⁷ interpretation of depth psychology finds its roots in Carl Jung's theory of personality, where the personality of man is made up of three layers: consciousness, the personal unconscious, and the collective unconscious. Consciousness is thin and fragile and contains the attitudes with which the individual approaches his immediate external environment. It contains his "basic orientation with which he plays his role in society."⁸

The personal unconscious contains material which is peculiar to the person in which it is found. In the personal unconscious are found "forgotten memories, suppressed painful ideas, sensory perceptions not strong enough to reach consciousness."⁹

The collective unconscious is the point of contact between the individual and the greater-than-individual forces of life. It is the creative potential within the person. It contains the fundamental patterns of symbol

⁷Progoff, *Jung's Psychology* . . . , pp. 54-68.

⁸*Ibid.*, p. 66.

⁹*Ibid.*, p. 67.

formations which one observes "reoccurring throughout mankind in the contents of the mythologies of all peoples."¹⁰

Progoff¹¹ points out that Jung came to his concept of the collective unconscious while studying dreams. Jung believed that under certain circumstances the individual may bring to the surface through dreams deep-rooted images out of the depth of the unconscious.

Progoff¹² adds his own observation that the collective unconscious may express itself in the arts, in dreams, and in individual religious experience. The collective unconscious thinks in "undifferentated ways." It has no specific ideas as consciousness does. The forms of the collective unconscious are not taken at face value as the thoughts of conscious thinking are.

The need for man to experience meaning is, so Progoff¹³ observes, one of the most striking phenomena in the world. Man's nature requires that he transcend himself "to live his life in relationship to the universe."¹⁴ The problem of man in the modern world is that the traditional symbols have broken down and left man with "an emptiness of personality,"¹⁵ which has resulted in

¹⁰*Ibid.* ¹¹*Ibid.*, p. 68. ¹²*Ibid.*, p. 135.

¹³Progoff, *The Symbolic and the Real*, pp. 15-17.

¹⁴*Ibid.*, p. 64.

¹⁵*Ibid.*

tremendous numbers of disorders of personality.

Modern man needs a new context of belief based on a symbol so elemental that it touches the depths of man beyond all subjectivity, and so encompassing that it will give meaning to all men.¹⁶ What modern man needs is a quality of feeling about the nature of reality, "an act of participating in the wholeness of life."¹⁷ Progoff¹⁸ feels that there is a major need to develop an atmosphere that will "stimulate and nurture the inward growth of creatively visionary persons."¹⁹ Man has a real need to enlarge his awareness of reality and the "capacity of experience at its deepest level in terms of symbols."²⁰

Thus, the search of depth psychology is oriented around the basic need of man to have meaning and to be related to all of reality.

The task of depth psychology, as Progoff²¹ sees it, is to develop a major breakthrough of knowledge in the "discovery that non-rational intuitions can burst forth from the depths of personality."²² It seeks for "expanded perception of reality beyond current intellectual

¹⁶ *Ibid.*

¹⁷ *Ibid.*, pp. 172-173.

¹⁸ *Ibid.*, p. 4.

¹⁹ *Ibid.*, p. 11.

²⁰ *Ibid.*

²¹ *Ibid.*, pp. 3-5.

²² *Ibid.*, p. 5.

boundaries."²³ It does not seek for ideas of the real but for the experiences of the real, "to know intimately the reality in the fullness of personal existence."²⁴ For the depth psychologist conscious attitudes are not nearly as important as "man's capacity for recognizing and participating in the varied dimensions of existence."²⁵

Depth psychology seeks for "a knowing greater than understanding."²⁶ It seeks to get persons to reach through to the dimension of depth in human existence in order to "encounter the reality of inner truth, to recognize its power and meaning, and to validate the larger knowledge as a fact of personal experience."²⁷ Its purpose is to provide a way for modern man to achieve a larger experience of meaning for his existence, "to call forth a psychological awakening of spiritual forces."²⁸ Depth psychology seeks to present a discipline that works toward the development of the whole personality.²⁹

The first step is to help the person to learn to explore and to discover what is in the dark and mysterious depths of the psyche. Next, depth psychology seeks to

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ *Ibid.*

²⁶ *Ibid.*, p. 20.

²⁷ *Ibid.*, p. 40.

²⁸ *Ibid.*, p. 51.

²⁹ *Ibid.*, p. 63.

help the person to have access to psychological resources that will turn the anxiety of modern times into a major opportunity to live life in all of its fullness.³⁰

Depth psychology seeks for the individual experiences that move beyond psychology. It seeks for a new awareness of reality which is felt within and around one's self. It seeks to touch the seed of the spiritual in the person so that he will begin to become what it is his nature to be.³¹ The task of depth psychology, so Progoff³² writes, is to "enter into the psyche in such a way that it touches both its unknowing and its wisdom."

The new depth psychology, Progoff³³ concludes, is one that conceives of man as an organism of psychological depth and spiritual magnitude, and whose aim is to open dormant potentialities of the spirit within man and to permit them to emerge and unfold.

There are possibilities of added knowledge about man in the area in which this vintage of depth psychology seeks to explore and develop, but can there ever be any consensus of conclusions when the personal experience of the individual becomes the final authority? Possibly, the

³⁰*Ibid.*, p. 40. ³¹*Ibid.*, p. 65. ³²*Ibid.*, p. 74.

³³Ira Progoff, *The Death and Rebirth of Psychology* (New York: Dell, 1956), p. 264.

new depth psychology is at the pre-kindergarten stage of development. It may take the searching of many individuals to discover fully the nature of the non-conscious.

On the other hand, there remains the possibility that there may not be any real level of the collective unconscious beneath the personal unconscious. It sounds good. It seems desirable, but the question is, does the collective unconscious really exist? One can only hope that it does. If it does, then depth psychology would seem to have an important future. If it does not exist, how unfortunate that so much energy is being spent in this area of study. Progoff's theory of dreams stands or falls on whether or not the non-personal level of the unconscious exists.

Progoff and Freud. Only with Freud, Progoff³⁴ writes, did the knowledge of the depth levels of personality begin to be formulated in specific terms. The depth levels of personality were observed, described and treated empirically by Freud. He did this mainly by the analysis of dreams, fantasies, and the symbols of mythology. Freud was the great pioneer in exploring the unconscious. He had hoped, Progoff notes, to establish a psychological

³⁴*Ibid.*, pp. 25-28.

foundation for the working of the unconscious. He was never able to do this because his psychoanalytical theory seemed to be too closely related to his personality. His first analysis was himself. Out of his own inner problems he developed important parts of his theory, and also some subsequent areas of error.

Freud's main interest was to find a means of healing certain mental disorders, but the hypothesis that he developed led far beyond medical therapy to a general conception of personality as a whole. Progoff³⁵ feels that this was his greatest contribution to the study of man. One of the outstanding qualities of Freud was his capacity of theorizing that let him formulate large hypotheses on the basis of a few specific cases, but his practice of building from his own experiences to universal facts was not always accurate.³⁶

One of the fundamental errors of Freud, as Progoff³⁷ sees it, is that Freud's self-consciousness affected the foundations of his work and colored all of his theories. It led Freud to look backwards to see the truth and understand the person. "Freud was never able to face the fact that to analyze the origin of a condition was not

³⁵*Ibid.*, p. 16.

³⁶*Ibid.*, pp. 35-36.

³⁷*Ibid.*, p. 29.

necessarily the best way to cure it."³⁸

Freud, Progoff³⁹ continues, almost exclusively approached psychological problems from the medical viewpoint, not taking into consideration the historical perspective as a factor of the problem. The liberation of the masses in the nineteenth century also liberated them from old cultural forms which had previously given persons stability. Much of the mental difficulty of the times was caused by the cultural transformations of the period. But for Freud, only the medical aspects of the problem could be discussed and diagnosed in the clinic. The larger aspect of the problem remained in the background until recently when psychology began to widen its outlook.

Progoff⁴⁰ points out that Freud insisted on reducing the parent-child relationship to unconscious sexual drives, and "he would admit neither compromises nor deviation."⁴¹ Freud's rationalistic explanation of human existence satisfied the new desire for an intellectual answer to life's problems, but the rationalistic explanation "could not solve man's problems since man's life in the world inconveniently refused to follow rational patterns."⁴²

Freud's relentless quest for rational understanding

³⁸ *Ibid.*

³⁹ *Ibid.*, pp. 5-7.

⁴⁰ *Ibid.*, p. 8. ⁴¹ *Ibid.* ⁴² *Ibid.*, p. 11.

led him to an analytical point of view that "glorified the use of intellectual reduction all out of proportion to its actual value in therapy."⁴³ Analysis almost became a religion with Freud because it was a means to solve human riddles.⁴⁴ Without the necessary conditions, so Progoff⁴⁵ thinks, Freud extended the use of analysis so that it became an attempted method of psychic healing as well as an intellectual tool of study.

Progoff⁴⁶ criticizes Freud's attempt to raise unconscious psychic content to content to consciousness as a means of healing the personality. Progoff disagrees with Freud's idea that understanding the problem would automatically bring healing. Freud clung to analysis with a religious fervor until the last few years of his life when he finally attempted to go beyond psychology.

Freud's closest disciples, Adler, Jung, and Rank, after they had broken with Freud and become more mature in their thinking, turned to non-analytical psychology.⁴⁷ In the mature writings of these three men, Progoff⁴⁸ observes, each of them showed a clear realization that the analytical point of view leads to a dead-end for depth psychology. Each one sought to go beyond analytical psychology. This

⁴³*Ibid.*, p. 40.

⁴⁴*Ibid.*

⁴⁵*Ibid.*, p. 41.

⁴⁶*Ibid.*, p. 42.

⁴⁷*Ibid.*, p. 44.

⁴⁸*Ibid.*

has resulted in a new outlook concerning the depths of man which is radically different from the "self-conscious psychologism" with which Freud and his followers began, and with which modern orthodox psychoanalysts continue.

Progoff⁴⁹ is very critical of psychoanalysis because it becomes "the death of art and creative personality in general." If the creative person begins to analyze himself negatively, Progoff observes, he becomes a neurotic and the inner source of creativity is cut off.

In contrast to Freud's idea of the unconscious, Progoff⁵⁰ writes that the fullness of the unconscious is not expressed in the backward exploration for hidden causes, or in seeking the hidden movement of repression, but in the forward movement of the development of the person. The question is not, what is hiding, but what is trying to unfold?

Progoff⁵¹ points out that while Freud believed that symbols were to cover up the repressed, he, Progoff, believes that there is "a natural process of growth at the depth of the personality," which was expressed through

⁴⁹*Ibid.*, p. 243.

⁵⁰Progoff, *The Symbolic and the Real*, p. 71.

⁵¹*Ibid.*, p. 21.

symbols. If one approaches the symbol of a dream in the analytical way of Freud, if one reduces the symbol to represent some experience in the past, one deprives the symbol of its potentiality.⁵²

To sum up what has been written above, Progoff has high regard for the pioneering efforts of Freud in the area of depth psychology, but Progoff cannot accept Freud's analytical method as a valid means of helping the person grow to his potentiality. Progoff sees in present day non-analytical psychology great hope for helping man to find the spiritual foundations of his creative personality, and to give man valid meaning for his life.

Progoff's definition of dreams. Dreaming, for Progoff,⁵³ is a process of encountering "living truth" which one can feel and know as the reality of life. In dreams truth is experienced. Through dreams a person "discovers his intimate connection with a principle that works within him and sustains an active, effective process in his psyche."⁵⁴ Dreams are symbolic dramatizations which present truth by atmosphere rather than by direct statement. Every dream expresses some inner concern.⁵⁵

⁵²*Ibid.*, p. 23. ⁵³*Ibid.*, p. 34. ⁵⁴*Ibid.*

⁵⁵*Ibid.*, p. 83.

Moreover, Progoff⁵⁶ sees dreams as those experiences which reflect and convey to consciousness the content and direction of the process working from the fundamental depth. Dreams carry a message from the psyche in motion, working to unfold the patterns of experience by which the person can fulfill the meaning of his individual life in consciousness. Progoff⁵⁷ goes on to write that dreams are facts of experience which express an inward reality. They serve as instruments by which the psyche fulfills its function of directing the development of the individual person. Further, dreams reflect both the problems of everyday life and the lasting processes brought up from the psyche.⁵⁸

Progoff⁵⁹ agrees with Jung that dreams contain material from both the personal unconscious and the collective unconscious. Dreams reveal both personal symbols and the universal symbols of myths.

By dreams man contacts his basic inner sources of knowledge with its penetrating insights which can never be found in the processes on intellectualization, but which can be realized "from the naïve profundities of the deep psyche."⁶⁰ Yet dreams are only one aspect of the

⁵⁶*Ibid.*, p. 83. ⁵⁷*Ibid.*, p. 91. ⁵⁸*Ibid.*, p. 181.

⁵⁹Progoff, *Jung's Psychology* . . . , p. 139.

⁶⁰Progoff, *Depth Psychology and Modern Man*, p. 64.

manifestation of the depth process of the psyche. Other means are through myths, painting, religion, and poetry.⁶¹

Progoff⁶² accepts Jung's position as being correct when Jung declares that dreams are manifestations of the unconscious which are to be studied in their relationship to the psychic process. It is always necessary to ask the dream what it is trying to say. Dream products are "characteristic expressions of psychic process."⁶³ Dreams have the double function of revealing to the dreamer the content of a neurosis, and at a deeper level revealing the experience of "the generic potentialities of his objective unconscious."⁶⁴ The analysis of dreams gives clues as to what is taking place at the various levels of the unconscious.⁶⁵

In another place Progoff notes that through dreams a person "discovers his intimate connection with a principle that works within him and sustains an active, effective process in his psyche."⁶⁶ Further, he writes

⁶¹*Ibid.*, p. 9.

⁶²Progoff, *Jung's Psychology* . . . , pp. 136-143.

⁶³*Ibid.*, p. 137.

⁶⁴*Ibid.*, p. 140.

⁶⁵*Ibid.*, p. 143.

⁶⁶Progoff, *The Symbolic and the Real*, p. 34.

that dreams are facts of experience which express an inward reality. Dreams serve as instruments by which the psyche fulfills its function of directing the development of the individual person.⁶⁷ Dreams, which have more perceptiveness than the conscious mind ever has, set forth the state of affairs in the depth of the personality.⁶⁸

Progoff⁶⁹ connects dreams with religion when he writes that what is repressed in modern times is much less sexuality than spirituality. Sometimes man cries out for spiritual contact, and for inner meaningful development of his life. "Through dreams the basic religious needs of man cry out for recognition."⁷⁰

Dreams, as Progoff understands them, are *processes* of encountering "living truth." They *reflect* and *convey* unconscious experience to consciousness. They *carry* a message from the psyche. Dreams *express* inner reality. They *reflect* the problems of the person. By dreams a man *contacts* his basic inner sources of knowledge. Dreams can *represent* potential development still in the psyche, and can *reveal* what a person's neurosis is. By dreams a person

⁶⁷*Ibid.*, p. 91.

⁶⁸Progoff, *Depth Psychology and Modern Man*, p. 65.

⁶⁹*Ibid.*, pp. 77-79.

⁷⁰*Ibid.*, p. 79.

discovers his intimate connection with a working principle within. Dreams are *facts of experience* which express inner reality. They *set forth* the state of affairs at the depth of personality. Through dreams the basic religious needs of man *cry out* for recognition. Dreams, for Progoff, seem to be an avenue between the unconscious of man and his consciousness.

Through dreams a person does seem to have a relationship with the non-conscious part of his mind. Enough persons have witnessed to their experiences of this to give some assurance that this is true, and not a few have witnessed to the fact that in dreaming they have felt that they had touched something very large and very deep. It is possible, though, that Progoff may be stating his case for dreams with too much enthusiasm and not enough facts. Granted that dreams are a source of knowledge for what is hidden from the conscious mind, yet it would seem that the conscious mind ought to be able to comprehend some facts about the inner nature of man without the aid of the experience-centered dreams. Knowing about the inner person through dreams probably has some validity, but surely, observing the outer person ought to reveal some truth about the inner person too.

Content of dreams. To Progoff⁷¹ the specific form of dreams is not important. What is important is what the dream images bring forth from the unconscious. Transient dreams reflect everyday life and its problems, but lasting dreams of major importance reflect material which comes from the depth of existence.⁷² The big dreams come from the objective unconscious while the little dreams come from the personal unconscious. Big dreams are "of the Lord." They speak to the people as a whole. "The cosmic vision comes from the deeper level of the psyche and is revealed in the big dreams."⁷³

Dreams, Progoff⁷⁴ writes, express themselves in many varieties of imagery. Symbols give one insight into the forces which are working within the person. The deep psyche manifests itself as an image which appears and expresses itself as a non-conscious knowing of what is true in principle.⁷⁵ Further, deep disturbances in the personal unconscious take the form of dreams which are

⁷¹*Ibid.*, p. 12.

⁷²Progoff, *The Symbolic and the Real*, p. 181.

⁷³Progoff, *Jung's Psychology . . .*, pp. 141-142.

⁷⁴Progoff, *Depth Psychology and Modern Man*, p. 11.

⁷⁵Progoff, *The Symbolic and the Real*, pp. 75-76.

usually very symbolic. Turmoil in the personal unconscious which can eventually come to awareness and bring with it a sense of the true meaning of life to which the individual did not have access before.⁷⁶

Because dreaming-meaning is difficult to describe, Progoff⁷⁷ calls dreams little scenarios with action, plot, and theme, and all working together toward a goal. In the symbolization of dreams the point is made by a dramatization and an atmosphere, rather than by a direct statement. "Every dream which expresses inward concern and desire for the development of the individual in any aspect proceeds from the symbolic state."⁷⁸ It would seem, then, that one should seek to understand the nature of symbols if dreams are to have meaning.

Progoff⁷⁹ is quick to point out that the material of depth psychology is difficult to communicate because its symbolic experiences elude intellectual statements. The primary material to be communicated is not contained in intellectual ideas but in a "quality of experience." It is necessary for the individual to develop a capacity of perceiving the inward processes of growth, to develop a

⁷⁶*Ibid.*, pp. 29-30. ⁷⁷*Ibid.*, p. 83. ⁷⁸*Ibid.*

⁷⁹*Ibid.*, pp. 19-21.

sensitivity to the growth process even before its nature is fully realized. Symbols are needed to communicate what words have difficulty in describing.

Images are "the sparks of the psyche," Progoff⁸⁰ writes, and "not entities in themselves." They are aspects of a moving principle. By a symbolic vehicle one seeks to attain a working knowledge of one's true self. "A deep dream represents going to the place of the holy, a place of spiritual mysteries."⁸¹ Ideas and feelings are personified in images which behave as if they were alive. Actions in dreams reflect movement going on in the depth of the psyche. Dreams serve as mediums by which the process can disclose itself.⁸²

Progoff⁸³ concludes that symbols are vehicles to enter the spiritual world, to reach the ultimate reality. Religious symbols, he believes, originate in the non-personal unconscious and reveal ultimate reality in the present, but in such a way that it is "experienced but not defined."

Since Progoff⁸⁴ has confessed that dream content is difficult to describe, it is difficult to pass judgment on

⁸⁰*Ibid.*, p. 103.

⁸¹*Ibid.*, p. 140.

⁸²*Ibid.*, pp. 87-88.

⁸³*Ibid.*, p. 212.

⁸⁴*Ibid.*, p. 83.

whether or not Progoff's description of dreams is valid. If Progoff is correct in stating that the contents of dreams are images which express both inner struggles of the person with his problems and the ultimate struggle to find reality, then the development of the study of dreams is important. If, on the other hand, the content of dreams are without meaning, then further study is needed to explain why men dream. Progoff's explanation of the meaning of the content of dreams seems to have some validity. It is one possible way to explain why man is religious. In the next section it will be interesting to note how Progoff proposes to use dreams in counseling.

Progoff's use of dreams in counseling. Progoff⁸⁵ agrees with Jung that the unconscious has no specific ideas such as consciousness does. One can never be fully certain that the interpretation of the symbols of the unconscious to conscious reason is completely correct. One studies dreams to get a sense of direction. A large portion of the early dreams of a counselee deal with personal material referring to everyday problems. Only gradually do the less familiar symbols begin to appear. Gradually there is a change from personal symbols to

⁸⁵Progoff, *Jung's Psychology* . . . , pp. 135-139.

universal symbols.

Progoff⁸⁶ wants to develop a method of reaching through to the central experience of the self. He states that it is not necessary to believe in any of the traditional symbols to develop his system. He seeks to help the individual to become sensitized to the style of the unconscious psyche and follow its path in his dreams and imaging until a new dimension of awareness is touched, the inner principle is known directly, and a new quality of existence is felt to be real.⁸⁷ The basic first step, he continues, is "to learn to feel at home, to wander about, to explore and discover in the mysterious atmosphere of the depth of the psyche."⁸⁸

One of Progoff's primary goals is "to replace diagnostic analysis by a method of evoking from the depths of the psyche the energy latent in the seed of potentiality."⁸⁹ The symbolic style of the psyche requires no translation, providing that the individual has acquired familiarity with its mode of expression and gained a feeling for the dimension of inner reality.⁹⁰

⁸⁶Progoff, *The Symbolic and the Real*, p. 15.

⁸⁷*Ibid.*, pp. 34-35.

⁸⁸*Ibid.*, p. 40.

⁸⁹*Ibid.*, p. 60.

⁹⁰*Ibid.*, p. 90.

Progoff⁹¹ looks for two kinds of symbols, the representative and the elemental. Representative symbols draw their meaning from the context of the cultural beliefs in which they arise. A person usually has intense loyalty to these symbols. The main force of the elemental symbols comes from the principle which shapes them and directs their unfoldment from within. "Elemental symbols are reflections in man of the primary processes of the universe."⁹² They express a kinship of man to the rest of creation. These symbols cannot be described. They do not represent fixed boundaries. They move toward something as yet not known. They carry man into the dimension of the infinite. "The psyche becomes a mirror in which the principles of the infinite universe are reflected for a finite person."⁹³

The way for growth in the area of the psyche, Progoff⁹⁴ points out, is to learn how to enter the area of depth by developing skill in awareness. There is a need to re-open the road to the sacred for modern man. Most persons begin to explore the depth of the psyche because they have an unsolved problem which they have not been able to solve by rational methods. The depth psychologist

⁹¹*Ibid.*, pp. 94-100.

⁹²*Ibid.*, p. 96.

⁹³*Ibid.*, p. 100.

⁹⁴*Ibid.*, pp. 110-145.

seeks to help the person drop off conscious control in order to discover a richness in self not known to be there. One way to do this is by the process of "twilight imaging" where the person closes his eyes and lets the images come. Another way to work into this area is through dream reports. As one develops skill in this area, he learns "to move about as an awareness instead of a body."⁹⁵ The basic step needed in solving personal problems is not to attack them head-on, but to shift to the depth level of the psyche.⁹⁶

Progoff⁹⁷ gives the example of Mrs. Hart's experience of dreaming of a closed door which could not be opened, not even by beating on it. Using twilight imaging to let the dream continue and let the flow of imagery develop, she finally found a friendly power in her inner life which was available for her use.

Progoff's⁹⁸ program for using dreams in counseling consists of three levels of endeavor: 1) face to face consultations with a counselor to explore and evoke the depths of the psyche; 2) maintaining a psychological notebook in which to keep a continuous record of the contents

⁹⁵*Ibid.*, p. 133.

⁹⁶*Ibid.*, p. 167.

⁹⁷*Ibid.*, pp. 147-151.

⁹⁸*Ibid.*, pp. 179-203.

and encounters of the depth level of experience; 3) participation in group workshops in which individuals can share their experiences with others who have embarked on a path of psychic growth.

In the first area the evoker begins to work with the transient dreams of the counselee that reflect everyday problems. Gradually the counselor guides the counselee into the area of deep dreams which bring up material from the psyche. The evoker helps the counselee to develop the capacity to enter into the dimension of symbols and deeper experience in the terms of the nature of psychic reality.⁹⁹ Progoff does not describe how the evoker is able to do this. The writer would guess that one has to learn this procedure from one who already knows how to proceed.

Psychological notebooks, according to Progoff,¹⁰⁰ should contain a record of dreams and accounts of events and associations which precede and surround them. Dreams should not be analyzed, but only recorded and extended. As a continuity of dreams is recorded, the movement of the psyche will bring meaning without intellectual concepts. The ongoing flow of dreams and other imagery

⁹⁹*Ibid.*, pp. 179-182. ¹⁰⁰*Ibid.*, pp. 184-188.

materials permit a framework of meaning to unfold from within its own control. "Meanings are thus not superimposed by a theory of dreams drawn from outside; they unfold from within the continuity of the dream record itself."¹⁰¹ Insights occur naturally and spontaneously as the work progresses. Writing out the dream experience helps to carry the psychic process forward. Writing becomes part of the event. In keeping a notebook the person is able to re-participate in the events as a "re-entering into the place of depth within oneself."¹⁰² Here is one place that the elusive psyche can be recaptured easily.

The area of group workshops is important to Progoff¹⁰³ because it is a place to share symbolic experiences without fear. Sharing subjective experiences becomes a bridge between persons, a place where inter-penetration can take place. Dialogue in depth becomes possible among those who have entered the sacred place, which is the depth of man. Group sharing of experiences, such as dreams, often opens a universal aspect where all seem to arrive at the same place of reality, but "each has come by his own private road of imagery."¹⁰⁴

¹⁰¹*Ibid.*, p. 185.

¹⁰²*Ibid.*, p. 187.

¹⁰³*Ibid.*, pp. 191-203.

¹⁰⁴*Ibid.*, p. 209.

The writer feels somewhat at home with this description of the use of dreams, even though he has had very limited contact with groups and methods such as Progoff has described. Through experiences in several counseling groups, both as a participant and as a leader, intimations of this deeper area of the individual have been experienced.

Yet a background of scientific study protests at developing a system which seems to be built upon emotional experiences instead of intellectual concepts. Experience points out that there is some validity in what Progoff is proclaiming, but the mind keeps throwing out questions that ask for at least a crumb of proof that Progoff's depth psychology is valid.

There seems to be positive value in meeting with an evoker, keeping a psychological notebook, and sharing one's deep experiences with others. In all probability one can learn of the validity of this method only by being a full participant in it.

An evaluation of Progoff's theory. Progoff¹⁰⁵ attempts to bring meaning to man by bringing the images of the psyche into play. If his type of depth psychology can do this, then it would be a real value to mankind.

¹⁰⁵*Ibid.*, p. 64.

However, the difficulties of attempting to find similarity of experience makes this type of psychology hard to grasp.

The use of dreams, for Progoff,¹⁰⁶ is one way to reach reality through experience. Dreams are carriers of messages from the psychic core of the unconscious, as well as attempts to solve personal problems at the subconscious level. Possibly, dreams are one of the ways of relating to the universe and its purposes.

For Progoff the experience of the dream is important, but the question must be asked, is the experience of the dream all that is important? Could there not be also some part of a dream that would be rational, even though its content would be in symbols instead of words? Granted that dream experiences are difficult to understand, does this necessarily lead to the conclusion that dreams can never be reduced to a logical explanation?

Progoff's suggestion to use the three processes of individual counseling, the use of a psychological notebook, and sharing one's dream experiences in a group, seems good. The triple involvement with a person, a written record, and a group would appear to be a good check against the possibilities of gross errors.

¹⁰⁶ *Ibid.*, p. 34.

The length of time needed to carry out counseling by Progoff's method would make this type of counseling difficult for the busy minister to use. Perhaps one group, such as Progoff describes, along with the personal counseling necessary, could be used for a personality growth group within the church.

If a church had a large enough membership, there is a possibility that there could be a full-time pastoral counselor on the staff who could devote all of his time to groups and private counseling. Or several churches in a community could set up a project whereby, between them, a full-time pastoral counselor could be employed. In a sense this is being done now in some communities where local churches do support family counseling centers.

CHAPTER IV

A COMPARISON OF THE DREAM THEORIES OF CALVIN SPRINGER HALL AND IRA PROGOFF

The comparison of the dream theories of Calvin Springer Hall and Ira Progoff needs to begin with a comparison of their basic psychologies, ego psychology and depth psychology. Also one needs to know how they relate themselves to Freud's premise concerning the unconscious.

The comparison will proceed to the views of Hall and Progoff as to the nature of dreams. In this area it will be noted that these two men discuss different levels of dreams. Hence, it seems possible that their dream theories will complement each other rather than oppose each other.

Because Hall and Progoff put their emphasis on different levels of the unconscious, it will be shown that in using dreams in counseling they are seeking for different results. Again, it seems that the two systems complement each other in their purposes instead of opposing each other. Both Hall and Progoff have suggestions on how to use dreams in counseling that could be of value to the pastoral counselor.

Ego psychology versus depth psychology. Ego psychology is primarily interested in the development of learned behaviors by which the individual can control his actions and deal adequately with his environment. It acknowledges that behavior can be caused by physiological events, situational events, or learned responses. It recognizes that when behavior develops in a healthy fashion, man can control his behavior and influence the situational events.¹

Ego psychology de-emphasizes the role of innate psychological energies and gives increased importance to situational events and learned adaptive behaviors to control instinctual psychological energies. The major task of ego psychology is to put a person in control of his behavior.² Ego psychology is concerned with helping man develop normative behavior patterns which continue to develop as long as a man lives.³

Depth psychology considers behavior control to be secondary to finding answers to the big questions of life, which are: What is the fundamental ground of man's being? What is the nature of man beneath the personal unconscious?

¹Donald Ford and Hugh Urban, *Systems of Psychotherapy* (New York: Wiley, 1963), pp. 183-188.

²*Ibid.*, pp. 191-201. ³*Ibid.*, pp. 208-210.

What does the basic nature of man require him to become?
What are man's creative and spiritual capacities, and how
can these capacities be developed?⁴

Progoff's depth psychology declares that one of
man's basic needs is to experience meaning. Man was meant
to transcend his humanness so that he can find his divine-
ness. Depth psychology gives itself to search for that
which gives meaning.⁵

Progoff is concerned with developing an atmosphere
that will help the person "enlarge his awareness of
psychic reality,"⁶ "to participate in the depth dimension
of existence."⁷

Ego psychology, then, is primarily interested in a
positive direction while Progoff's depth psychology is
primarily interested in finding the basic meaning of life.
This does not mean that ego psychology has no interest in
the meaning of life, nor that depth psychology completely
ignores the necessity for growth during all of life. It
does mean that each system has its own major emphasis.

⁴Ira Progoff, *Depth Psychology and Modern Man* (New
York: Julian Press, 1959), pp. 4-6, 48.

⁵Ira Progoff, *The Symbolic and the Real* (New York:
Julian Press, 1963), pp. 17, 64.

⁶*Ibid.*, pp. 11, 51.

⁷*Ibid.*, p. 5.

There are real difficulties in trying to reconcile the positions of a behavior-centered psychology with a meaning-centered psychology. It is necessary to learn how to help a person control his behavior, and it is necessary to help a person to discover what the ultimate meaning of life is, and how one can relate to what is eternal. It is hard to attempt to reconcile the educative procedures of ego psychology with the experience-centered procedures of depth psychology.

There is a real need for a creative synthesis between the two positions. Ego psychology has valuable suggestions to offer concerning growth in behavior, and the depth psychology of Progoff has valuable suggestions concerning man's need to have meaning and to find a place in the universe.

Hall and Progoff concerning Freud. Both ego psychology and depth psychology have a common heritage in the teachings of Freud.

Hall⁸ disagrees with Freud's theory that dreams are attempts to hide what the conscious mind of the dreamer finds distasteful. Hall believes that the purpose

⁸Calvin Springer Hall, "A Cognitive Theory of Dream Symbols," *The Journal of General Psychology*, XLVIII (1953), 174.

of images in dreams is to reveal truth, not to conceal it. Hall points out that what a dreamer may hide in one dream he openly expresses in another, and that a dreamer, upon awakening, often can tell what his dreams mean.

Hall⁹ agrees with Freud that dreaming is an archaic mental process which still goes on in the unconscious portion of the mind. Hall¹⁰ freely admits that he has built his dream theory on the premise of Freud which states that a dream symbol usually represents other than itself. Symbols are substituted for the referent object in order to express clearly and economically what the dreamer has in mind. Symbols are used in dreams because conceptions are abstract.

Hall¹¹ does not deny Freud's premise that dreams are filled with impulse gratifications, but he feels that one purpose of dreams is to reveal to the dreamer what he thinks of his impulses, what stands in the way of gratifying his impulses, and the penalties for violating the prohibitions of his conscience. For Hall, dreams are to reveal, not to

⁹ *Ibid.*, p. 183.

¹⁰ Calvin Springer Hall, *The Meaning of Dreams* (New York: McGraw-Hill, 1953), pp. 1-2.

¹¹ Calvin Springer Hall, "A Cognitive Theory of Dreams," *The Journal of General Psychology*, XLIV (1953), 278.

keep hidden.

Progoff¹² acknowledges that only with Freud did the depth levels of personality begin to be formulated in specific terms. By the analysis of dreams, fantasies, and the symbols of mythology, Freud became the great pioneer in exploring the unconscious. The shortcomings of Freud's research, so Progoff states, were partly due to the fact that Freud built some of his theories on the findings of his own self-analysis.

Progoff¹³ thinks that Freud failed to take into consideration that the social upheaval of the nineteenth century in Europe was a strong factor in the psychological problems of his day. Freud, Progoff¹⁴ writes, continued for most of his life to treat psychological problems as if they were medical ones. Freud's relentless quest for a rational understanding led him to the analytical viewpoint which, Progoff¹⁵ feels, "dissects persons and never never puts them together again."

For Progoff¹⁶ there is a natural flowering of the

¹²Ira Progoff, *The Death and Rebirth of Psychology* (New York: Dell, 1956), pp. 25-28.

¹³*Ibid.*, p. 40.

¹⁴*Ibid.*, pp. 35-36.

¹⁵*Ibid.*, p. 40.

¹⁶Progoff, *The Symbolic and the Real*, p. 21.

personality from the depths of the psyche. This flowering is expressed in symbols. Progoff¹⁷ believes that Freud was in error in attempting to heal persons by bringing unconscious psychic content to consciousness as something dark and primitive instead of something bright and super-personal.

Both Hall and Progoff are critical of some of the theory of Freud. Both acknowledge their debt to Freud as the great pioneer in exploring the unconscious with the aid of dreams.

Hall, disagreeing with Freud, sees the purpose of dreams to be to reveal, not hide truth. And Progoff sees dreams as one avenue by which man touches transpersonal power which leads to the meaning of life.

Hall agrees with Freud that dreams are part of an archaic way of thinking. However, Hall disagrees with Freud by believing that dream-thinking is still valid. Progoff elevates dreaming from an archaic way of thinking to a new way to contact truth through great symbols of the universe.

Hall accepts Freud's theory that analytical procedures are necessary in the use of dreams. Progoff

¹⁷Progoff, *The Death and Rebirth of Psychology*, pp. 25-28.

disagrees. He declares that the analysis of a dream destroys its creative and revealing power. For Progoff deep dreams are to be experienced, not analyzed.

Hall does not seem to be much interested in Freud's depth analysis. He is interested in the area of the personal unconscious. Progoff, not agreeing with what Freud did with his deep analysis, acknowledges that mankind owes Freud a great debt for his work in opening up the deep levels of the unconscious.

A comparison of dream theories. Dreams, for Hall,¹⁸ are experiences which occur in sleep, visual in nature, and pure hallucinations. It is a natural experience for most sleeping persons. Dreams are personal documents by which the conceptions of the sleeper are projected into consciousness.¹⁹ Dreaming is a cognitive process, a private showing of the dreamer's thoughts. The language of dreams is moving pictures, which are concrete representations of the mind's ideas. The audience of the dream is the dreamer himself. Dreams are private messages to the dreamer.²⁰

¹⁸Hall, *The Meaning of Dreams*, pp. 1-4.

¹⁹Hall, "Diagnosing Personality by the Analysis of Dream," *Journal of Abnormal and Social Psychology*, XLII (1947), 68.

²⁰Hall, *The Meaning of Dreams*, pp. 9-11.

What the dreamer reveals in his dream description, Hall²¹ points out, is a word description of his visual experience. When one discusses a dream, he is really discussing a verbal account of the dream. Hall²² believes that dreams illuminate the basic predicaments of a person as the person sees them. Dreams give an inside view of the person's problems. They reveal subjective reality. Hall attempts, through dreams, to look at the subjective reality of man.

On the other hand, Progoff²³ considers dreams to be a process by which one can touch "living" truth. Dreaming is a non-rational way of experiencing truth and finding a connection with a principle that works within man to sustain him. It is a process by which truth is known through experience instead of by a statement.

Progoff²⁴ sees dreams as experiences that convey to consciousness the content and the direction of the eternal process working in the depth of man. Dreams convey a message from the ever-active psyche by which a person finds the

²¹Calvin Springer Hall and Robert L. Van DeCastle, *The Content Analysis of Dreams* (New York: Appleton-Century-Crofts, 1966), p. 18.

²²Hall, "The Cognitive Theory of Dreams," p. 279.

²³Progoff, *The Symbolic and the Real*, p. 34.

²⁴*Ibid.*, pp. 88, 91, 181.

fulfillment of life. Dreams reveal both the personal symbols of the dreamer and the universal symbols of myths.²⁵ Dreams, Progoff²⁶ continues, reveal both the content of the dreamer's neurosis and, from a deeper level of the unconscious, the potentialities of the objective unconscious.

For Hall²⁷ dreams are attempts to work out personal problems at an unconscious level of the mind. To this Progoff²⁸ would agree, but he would add that the dreams which attempt to solve problems are secondary in importance to the dreams that open the door to the depths of one's being where the lasting purposes of life can be ascertained, and where one can contact that which is universal.

Both Hall²⁹ and Progoff³⁰ accept dreams as dramas where truth is acted out rather than spoken out. And

²⁵Ira Progoff, *Jung's Psychology and Its Social Meaning* (New York: Julian Press, 1953), p. 139.

²⁶*Ibid.*, p. 140.

²⁷Hall, *The Meaning of Dreams*, p. 12.

²⁸Progoff, *Depth Psychology and Modern Man*, pp. 4-6.

²⁹Hall, *The Meaning of Dreams*, p. 2.

³⁰Progoff, *The Symbolic and the Real*, p. 83.

both³¹ accept the idea that dreams are made up of images which usually represent something other than themselves. Both see positive values in dreams, Hall³² to help solve personal problems, and Progoff³³ to find the heart of meaning and purpose in the universe. Progoff³⁴ writes that if one finds inner reality, all of the bothersome external human problems will find their solutions, or one will find power to live with those problems that cannot be solved.

The main difference in the theories of these two men is to be found in the fact that they are looking at different levels of the unconscious for their theories of dreams. Hall draws his conclusions from the personal unconscious level of the mind. Progoff develops his theory from experiencing the non-personal level of the mind. As stated before these two men might well be complementing each other in what they are doing with dream material.

Dream-content theories compared. When Hall³⁵ looks

³¹Hall, "Diagnosing Personality. . .," p. 68, and Progoff, *Depth Psychology and Modern Man*, p. 12.

³²Hall, "The Cognitive Theory of Dreams," p. 279.

³³Progoff, *The Symbolic and the Real*, pp. 3-5.

³⁴Progoff, *Jung's Psychology . . .*, pp. 141-142.

³⁵Hall, *The Meaning of Dreams*, pp. 21-24.

at dreams, he first looks at the dream setting, which often conveys what the dreamer thinks of the world and his relationship to it. Most dream settings are in houses. The particular room may have important significance. Out-of-door settings usually signify freedom, and enclosed places often indicate security.³⁶

A second aspect of the dream, which Hall³⁷ looks at, is the dream characters. Sometimes only the dreamer is in his dreams. Most often it is the members of the dreamer's family, with whom he is emotionally involved, who inhabit his dreams. But "the stranger" plays an important part too. He can represent the unknown parts of the self, or some real threat to the person dreaming.

Hall³⁸ looks carefully at the dream actions to see if the dreamer is active or passive. One who is passive in his dreams is usually passive in his life too. The quality and quantity of dream actions usually indicate how the dreamer uses his energies in his life.

Dream emotions, for Hall,³⁹ are important indicators of what the person feels about himself, about others, and about the world in general. The emotional experiences of dreams can indicate important information concerning the

³⁶ *Ibid.*, p. 34.

³⁷ *Ibid.*, pp. 29-31.

³⁸ *Ibid.*, pp. 34-40.

³⁹ *Ibid.*, pp. 40-46.

emotional makeup of the dreamer.

Contrary to Hall, Progoff⁴⁰ is not too concerned about the detailed content of dreams. He goes so far as to write that the analysis of dream experiences tends to destroy the dream's ability to bring a message from the depth of the psyche.

Progoff⁴¹ acknowledges that personal symbols exist in dreams, and that they are aids in solving personal problems. But his main concern is to find the elemental symbols which are "reflections in man of the primary processes of the universe."

Progoff⁴² admits that the material of the deep-level dream is difficult to communicate, that it eludes intellectual description because it is a quality of experience. Deep dreams, for Progoff,⁴³ are the "sparks of the psyche." They are vehicles to enter the spiritual world and discover eternal reality.

For Hall definite areas of dream content, such as the setting, the characters, the actions, and the emotions, are important. For Progoff it is the deep experience of

⁴⁰Progoff, *The Symbolic and the Real*, p. 60.

⁴¹*Ibid.*, pp. 94-100. ⁴²*Ibid.*, pp. 19-21.

⁴³*Ibid.*, p. 103.

the dream, not a reciting of the content, which is significant. Hall seeks for content. Progoff seeks for experience. Probably at the personal level of the unconscious one can find definite objects of content while at the non-personal level the important thing is not content but rather, experience. Working with different levels of unconsciousness, Hall and Progoff have found different kinds of content in dreams.

A comparison of how Hall and Progoff use dreams in counseling. Hall⁴⁴ seeks for definite conceptions in dreams. He seeks to discover what a person thinks about himself, how a person conceives of those with whom he is emotionally related, and what the dreamer's conception of the world is. Usually this conception is portrayed by the dream setting. Dreams reveal the conflicts of a person which revolve around the problems of the human triangle, freedom versus security, the conflict of sex roles, the moral conflict, and the conflict of life versus death.

Hall⁴⁵ warns that very little can be learned from one dream. It is necessary to have a series of dreams in order to get a valid picture of the dreamer's essential

⁴⁴Hall, *The Meaning of Dreams*, pp. 12-20.

⁴⁵*Ibid.*, pp. 79-81.

characteristics. He seeks to put the pieces of a dream series together like a jig-saw puzzle. All the parts of a dream series must fit together into a common whole in order to have a valid interpretation. Quite often there will be a "spotlight dream" which will open up the meaning of a whole series of dreams. Dreams must be taken as a whole, and no one dream can be taken out of a series and interpreted by itself.

Hall's⁴⁶ basic rules for interpreting a dream series are: First, one attempts to take the dream at face value. If this does not make sense, the dreamer begins to look for symbolic meanings that will make sense out of the dream. If the above suggestions do not bring a satisfactory interpretation, Hall suggests the use of free-association to bring meaning to the complex parts of a dream series. For Hall it is permissible to borrow interpretations from other parts of a dream series. No two persons, Hall believes, use identical symbols in their dreams. He admits that there may be a few symbols which are common to a culture, but he doubts if there are any dream symbols which are common to all cultures.

Progoff⁴⁷ does not concern himself with the details

⁴⁶*Ibid.*, pp. 98-108.

⁴⁷Progoff, *The Symbolic and the Real*, p. 15.

of a dream. He wants to develop a method of using dreams to reach through to the central experience of the psyche. He seeks to help the person to become sensitized to the style of the unconscious psyche, and follow its path in dreams and imaging until a new dimension of awareness is touched, and a new quality of existence is felt to be real.⁴⁸

Progoff⁴⁹ feels that the deep unconscious has no specific ideas such as consciousness has. For Progoff, one studies dreams to get a sense of direction. The first dreams which a counselee presents to the counselor may well deal with personal problems. For Progoff these are of minor importance. What one must seek for in the use of dreams in counseling are the important universal symbols.

Progoff⁵⁰ seeks to develop a method of reaching through to the central experience of the psyche. Progoff⁵¹ wants to replace the diagnostic methods, such as Hall uses, by a method of evoking from the depths of the psyche

⁴⁸*Ibid.*, pp. 34-35.

⁴⁹Progoff, *Jung's Psychology . . .*, pp. 135-139.

⁵⁰Progoff, *The Symbolic and the Real*, p. 15.

⁵¹*Ibid.*, p. 90.

the energy that is latent there as potentiality.

Progoff⁵² acknowledges that there are representative symbols which a culture gives a man, but such symbols are of little value in helping a man solve his basic problems of meaning and purpose. Such symbols may even be a hindrance to the fulfillment of personality. Progoff looks for the "elemental symbols" which reflect in every man "the primary process of the universe."⁵³ Symbols such as these express man's kinship to the rest of the universe.

Progoff⁵⁴ seeks to help the counselee drop off conscious controls so that he can learn to move about as an awareness instead of a body. He suggests three areas of endeavor to bring this about.

First, the counselee meets face-to-face with the counselor to learn how to explore the depth area of the psyche, and to learn how to evoke experiences of the non-personal unconscious. One of the materials used in this face-to-face encounter would be the dreams of the counselee which have appearances of depth.⁵⁵

Secondly, Progoff⁵⁶ suggests that it is necessary for the counselee to keep a notebook in which dreams can

⁵²*Ibid.*, pp. 94-100.

⁵³*Ibid.*, p. 96.

⁵⁴*Ibid.*, p. 133.

⁵⁵*Ibid.*, pp. 179-203.

⁵⁶*Ibid.*, pp. 184-188.

be recorded. Dreams should not be analyzed, only recorded and extended. As a series of dreams is recorded, the movement of the psyche brings meaning without intellectual concepts. It is not necessary to superimpose meaning on dreams for they carry their own meaning within them. By turning again to the notebook the counselee can easily re-enter into the area of the deep psyche.

The area of group workshops is important to Progoff⁵⁷ as a place where one shares his symbolic experiences with others. Group sharing of deep experiences often can open up the universal aspect of the dream which had been previously hidden.

Both Hall and Progoff meet face-to-face with the counselee; Hall, to talk of the problems presented by the dream, and Progoff, to help the person experience an awareness of the universal in the dream. Both want the dreamer to record his dreams: Hall, so they can be remembered and analyzed; Progoff, so they can be used as a jumping off place to re-enter the area of the deep psyche. Progoff uses sharing dream experiences in groups sessions as a means to expand the awareness of a dream. Hall does not suggest any such program.

⁵⁷*Ibid.*, pp. 191-203.

How ministers can use the methods of Hall and Progoff in pastoral counseling. It has been mentioned several times that the methods of Hall and Progoff seem to complement each other in their use in counseling. When one follows the suggestions of Hall, one uses dreams to help the counselee recognize his problems so that he can begin to solve them. When one follows the suggestions of Progoff, one assists the counselee to experience the universal aspect of the psyche, and by this experience to have his life changed because of a sense that such an experience causes life to take on an eternal quality which one can never gain by experience in the outer world.

But a problem does exist for the minister who sits with a person opposite him who has just told the minister a dream, or a series of dreams, that he has experienced. Does the minister use the suggestions of Hall concerning the dreams of this person, or does he use the dream theory of Progoff? How does he help the dreamer get meaning from his dreams?

Since neither Hall nor Progoff discuss the other's method of using dreams, one cannot find an easy answer from either of their writings. The writer must confess that he does not have a quick or easy answer either. He has used dreams in counseling a considerable number of times, and if his memory is correct, in every case he has

used the method of Hall. Yet in the process of examining his personal dreams, there have been times when the method of Progoff seemed to interpret dreams in a satisfactory manner. There have been times when something eternal appeared to have been experienced.

One way of solving the problem might be to use the method of Hall exclusively, analyzing dreams according to his suggestions and techniques. One could look at the setting of the dream, the actions of the dream, and the emotions of the dream, and help the counselee put meaning into the symbols that he has put in his dreams. But what would the pastor do if the counselee's dream did not contain setting, persons, actions, or emotions?

Or one might decide to use the method of Progoff exclusively, being careful not to analyze the dream, but to nurture it so that it would grow to the full experience of the universal aspect of the psyche. But one could hardly take dreams involving parents, spouses, or one's children, and expect to develop some great experience of the non-personal region of the psyche.

It appears that one would be in trouble if he tried to use either system of dream interpretation exclusive of the other. From personal experience the writer has learned that there are two kinds of dreams which persons have, problem-oriented ones and the deep ones which

originate in the non-personal area of the psyche. But who or what determines which kind of dream he has had? One must remember that most dreams are made up of symbolic representations of the truth which is trying to reach consciousness. When one dreams of a great light eliminating the darkness, is this just a symbol of understanding a current problem, or is it divine light breaking through into consciousness?

The writer confesses that the problem, at first glance, seems almost impossible to solve. Where does one get the wisdom to know whether a dream, or a dream series, is seeking to reveal the problems of the dreamer, or opening up the universal aspect of life? Does one use his common sense or his intuitions? Does he have to turn to some folktale-type of dreambook to get a satisfactory interpretation of his dreams? The answers are not easy, but there may be a partial one available.

One can give part of the answer from personal experiences. The writer has been recording dreams for about four years. Some of his dreams were obviously problem-oriented. A few of them, perhaps eight or ten, seemed to have a sense of something far more than being problem-oriented. The only answer that the writer can give at the present comes from the experience of his own personal dreams. This may not be an adequate criterion for anyone

else, but for the writer this has been adequate up to the present time.

It is proposed now to present three dreams that have been interpreted by Hall's method, and three others that have been interpreted by Progoff's method. The writer may be presuming too much in attempting to solve the above problem in this manner, but he knows of no other way to proceed.

Dream A: I was under pressure from some members of the church that I was serving as a minister, to resign. I had had several severe arguments with some women of the church over ways of doing the minister's job. I went to bed at my usual time but had trouble going to sleep because I was thinking over the problems that faced me. Finally I fell into a troubled sleep.

I dreamed that my wife and I were staying in the bridal suite of a motel by the ocean. Before retiring I went for a walk on the beach. As I was returning to the motel, I felt that someone was following me. When I got to the hall, I looked back and saw a fat man, dressed as a clown. I ran as fast as I could, yelling for my wife to open the door. I just managed to get into the room and lock the door before the man grabbed me.

When I awoke the next morning I felt that I knew what the dream was about. The fat clown was one of the elders of the church that I was serving. The motel was my home. My feeling was that this man was trying to force me to resign as minister. Somehow, I felt that he was trying to take away my home too. He was the best contributor in the church, and no one dared to oppose his wishes. This made me angry because most of his suggestions were foolish ones, in my opinion.⁵⁸

⁵⁸From personal notes of Harry E. Nissen.

Dream B: This dream took place at Yucaipa, California, about a year ago. I can remember nothing special that took place previous to going to bed.

In my dream I discovered somehow that an old cesspool under the house had caved in. I found myself crawling under the house with a flashlight, crawling toward the place that had caved in. I did not want to go but felt compelled to proceed. As I approached the hole, the smell was almost beyond endurance. But I continued until I reached the edge. I turned the light down into the stinky mess. There I saw my youngest son, Chris, with a hand extended toward me. He was covered with filth and looked very unhappy. I reached my hand down and took hold of his hand and slowly pulled him out of the cesspool. It seemed like a long and agonizing experience, but I finally got him out.

I had little trouble analyzing this dream. My son, age eighteen, had moved out of the house and was living with some of his friends in a rented house. During this time he was getting a lot of traffic tickets. This made me very displeased with him. He had moved out of the house when I had told him to obey the rules of our home, or leave. He left. I knew that Chris was working part time and not eating regularly.⁵⁹

Shortly after this dream Chris was invited to return home again. He accepted the offer at once. Since that time the relationship between father and son has been much improved. The cesspool probably represented the trouble which seemed to be plaguing the son. Pulling him out of the mess seems to be the working out of a subconscious desire to have the son home, regardless of his conduct.

Dream C: I saw my wife's father in a casket. Some friends wanted to see the remains so I took the lid off of the casket. As I did so, it expanded into a

⁵⁹ *Ibid.*

double bed size. My wife's father looked so small in such a large casket. A woman came up and got into the casket, saying, "I've always wanted to see how soft one of these sleeping places was." She placed herself crossways along the bottom of the casket. Two children came and got into the casket to play with grandpa.

Next I was driving a pickup down the street with the casket in the back. Several times another car almost hit the one that I was driving. Once I stopped and yelled into the casket, "Is anyone there?" Children's voices answered, "No one is here." I started to drive the truck back to the place where the funeral began because I did not want to be late. When I awoke, I had a sense of fear of death, but not of dying.⁶⁰

This is not an easy dream to analyze, but it seems that it ought to be looked at by Hall's method rather than by Progoff's method because there seems to be an attempt to understand a problem. The grandfather could represent death, because he was dead. The children could represent an abundance of life. Going to the funeral might be a wish to die. Asking if anyone were in the casket could be asking if there were any life after death. The problem of this dream fits into one of Hall's major classifications of problem solving. In this case the problem would be a concern whether or not there is life after death.

Dream D: About three years ago our family was camping on the beach at Punto Santo Tomas, about a hundred miles south of the border. One afternoon I took a blanket down on the beach to rest. It was a beautiful, clear, warm day. I was the only person on the beach. In a very short time I was asleep, and dreaming. My

⁶⁰ *Ibid.*

surroundings dropped away. I was out in the midst of the starry universe. Neither earth nor family seemed to exist any more. I felt myself being absorbed into the universe to such a degree that my personal identity was gone. I felt that I was one with the universe. This feeling seemed to continue for a long time. Very gradually it faded away. When I awoke, I felt a deep happiness. I felt as though I had been in the presence of God, even though I do not remember seeing any person during the dream. Analysis of this dream would almost be sacrilegious. It was a great experience which makes me say over and over again, "I am one with the universe." From this experience I know that I can never be destroyed even though great changes may take place.⁶¹

What brought about this dream? The dreamer is not sure. He was in the midst of a happy camping experience. He was relaxed and far away from the pressing problems of his job. The sun was warm and being on the beach was comfortable. The mind of the dreamer was almost void of conscious thought as he was on the sand. There is no doubt in the dreamer's mind that something important happened to him during this experience. Progoff was an unknown person at this time, so it does not seem that he was an influence in the dream. It does seem that this dream was of the nature that Progoff would call a "big" dream.

Dream E: I was in Yucaipa where I had a part-time church week-ends. I do not remember the day having any special problems or exciting experiences. I went to bed at my usual time after watching television for

⁶¹*Ibid.*

two hours. I can remember nothing significant coming from the evening's programs. The dream began with a consciousness of a bright light which grew until it filled all of my dream vision. It began to flow and twist and turn in a multitude of bright colors. I felt myself being drawn into the wild flowing of the colors. For awhile I became a part of the color. I sensed a happiness so overwhelming that it seemed almost too great to bear. I lost my self-identity and became fully absorbed in the magnificent array of color. Gradually the color shaped itself into a beautiful orange-pink rose. I was not an observer of the rose. I was part of the rose. This experience was so exciting that I finally awoke. I was very happy. It was only three o'clock in the morning, but I was wide awake and felt fully rested. I stayed up the rest of the night. After recording this dream I real until morning. The excitement of this dream stayed with me for several days.⁶²

The writer knows of no condition that caused this dream. As in Dream D the dreamer lost his self-identity as he became absorbed into the heart of the dream. It seems that here, as in Dream D, that the dreamer experienced becoming part of that which was universal and everlasting.

Dream F: I'm not sure that this experience can be classified as a dream because it took place while I was awake, or at least I assume that I was awake. I was at the Date Festival at Indio about two years ago. I was walking through a building which contained a series of exhibits of student painting. I walked up to one that had a spiral nebula painted on it. It was entitled "The Creation." I soon lost contact with my surroundings and seemed to be in the middle of the spiral nebula, twirling around in the fast motion and the fire. I felt as though I were an electron going around and around, in and out of the fantastic bit of creation. I have no idea whether I stood there for a

⁶²*Ibid.*

minute or an hour. Gradually I became conscious again of the world around me and walked away. Several other times that day I came back to the picture, but the experience did not happen again. For the rest of the day I was very happy and had a sense of deep peace. I felt that I had been in the presence of something eternal and holy. The rest of the day was pleasant, but it was this being a part of the spiral nebula which made this day important and remembered.⁶³

Three different times the dreamer had experienced being absorbed into something very wonderful, so wonderful that words are very inadequate instruments to describe what happened. There does not seem to be any special event that led up to these experiences except that on all three occasions the dreamer was relaxed previous to the experience of the dream.

All three of the experiences appear to be of the type which Progoff describes as being the kind of a dream which can take one to the place of the meaning of the universe. When Progoff describes the experience of a deep dream, the writer feels that he knows what Progoff is writing about. After all three of the dreams D, E, and F, there was a sense of well being and a deep happiness. The warmth of these experiences did not wear off for several days. In fact, the warmth of these experiences has never worn off completely, even though the first one took place over three years ago.

⁶³*Ibid.*

Perhaps there is one criterion for knowing that a dream is a "spiritual" one. In none of the dreams was the writer afraid during or after the dream. There seemed to be no conflict in these three dreams. There did seem to be a flow of energy or power into which the dreamer was absorbed for a time. After the dream was over there was a feeling of deep happiness and a sense of well-being with a feeling that the dreamer was a part of the universe forever.

In the six dreams mentioned above three of them have been interpreted by Hall's method of dream interpretation and three by Progoff's method of seeking to touch the depth of the psyche. What decided which system to use? In the first three the dreamer awoke with a sense of a problem to be solved. Thus, Hall's method was used. In the last three dreams the dreamer woke up with a sense of well-being and happiness. Here, Progoff's suggestions seemed the correct ones to use.

The writer admits that he does not have enough dream-experience evidence to be certain of the above suggestions, but in a limited sense, one might say that if the dreamer is uncomfortable about his dream, probably Hall's method of interpretation should be used. If the dreamer felt elated and happy about his dream, probably his dream should be interpreted by Progoff's method. How

the person feels about his dream when he wakes up might be the key as to whether Hall or Progoff ought to be called in to assist in understanding the dream. If the dreamer has a mixture of happy and unhappy feelings concerning a dream, maybe both systems can be used to bring meaning out of the dream.

There is one other question which may cause the above suggestions to be unusable in all situations. Would it not be possible for a person to be happy and elated because he had understood a serious problem through dreaming? In this situation the criterion for using Hall or Progoff, as suggested in the previous paragraph, would not be valid.

Both Hall and Progoff appear to have valuable suggestions to help the minister aid a counselee who comes with dreams that need interpreting. Exactly where one ceases to use one and begins to use the other is difficult to state. There appear to be some dreams that are clear-cut as to which system to use.

The whole subject of dreams should be handled with great care lest the counselor add to the confusion of the counselee instead of helping him find solutions to what is bothering him. The careful pastor can use the methods of both Hall and Progoff. Which he uses may well depend on the feeling that the dreamer has about his dream after

he has experienced it.

CHAPTER V

CONCLUSION

As this study of dreams has proceeded it has become evident that the approaches to dreams of both Hall and Progoff are necessary if one is to have a well-rounded understanding of dreams and their use in counseling. Two books, *The Meaning of Dreams*¹ by Calvin Hall, and *The Symbolic and the Real*² by Ira Progoff, are recommended as basic books for understanding dreams and their use.

Both the methods of Hall and Progoff will be reviewed briefly in this chapter, but before this happens, it seems necessary to remind the reader again as to the nature of pastoral counseling. This chapter will close with some general suggestions for pastors.

The task of pastoral counseling. Pastoral counseling is a process of shepherding people in such a way that they will have an increasingly improved relationship to God, to others, and to the universe.³ It is a process of

¹Calvin Springer Hall, *The Meaning of Dreams* (New York: Harper and Brothers, 1953).

²Ira Progoff, *The Symbolic and the Real* (New York: Julian Press, 1963).

³Seward Hiltner, *Preface to Pastoral Theology* (New York: Abingdon Press, 1958), p. 64.

assisting spiritual forces at work within the person to grow and develop the soul to its full maturity.⁴ Also pastoral counseling is concerned with helping the person find the purpose for his life. The pastor seeks to relate the person to God and the meaning of the universe.⁵

The pastor seeks to help the person discover reality and bring the self into harmony with the discovered reality. He tries to help the person discover inner resources in order to grow to the fullness of his potentialities. The pastoral counselor endeavors to assist the counselee to have faith in himself and his inner resources. Insight into oneself is often accompanied by insight into the ways of God in the universe.⁶

Pastoral counseling, according to Howard Clinebell,⁷ deals with the theological realities of guilt, grace, alienation, meaninglessness, inner conflicts, and a God-given drive toward wholeness. Growth through counseling releases

⁴Russell Dicks, *Pastoral Work and Personal Counseling* (New York: Macmillan, 1944), p. 5.

⁵*Ibid.*, p. 6.

⁶Carroll Wise, *Pastoral Counseling, Its Theory and Practice* (New York: Harper and Brothers, 1951), pp. 142-146.

⁷Howard J. Clinebell, Jr., *Mental Health through Christian Community* (New York: Abingdon Press, 1965), pp. 213-216.

spiritual resources which have been blocked within the person. Most pastoral counseling, Clinebell⁸ continues, is usually of short duration, crisis-centered, and deals with contemporary problems. Also pastors seek to help counselees adjust to situations which cannot be solved.

The pastor is in a unique position as a counselor because he is backed up in his counseling by the sustaining community, the church. The pastor counsels on the basis that man is in the image of God and capable of becoming a son of God. The Christian counselor calls on the counselee to stand before God honestly, admitting what he is, and claiming all that he possibly can be in the future.⁹ The minister seeks for ways to help the counselee cooperate with the inner urge for wholeness, to help the individual discover hidden spiritual resources within the self.¹⁰

Susanne Langer¹¹ believes that the study of dreams gives clues to the deeper meaning of the symbols of religion. Using dreams in pastoral counseling could be one

⁸*Ibid.*, pp. 213-214.

⁹See page 12.

¹⁰Clinebell, *op. cit.*, pp. 214-216.

¹¹Susanne K. Langer, *Philosophy in a New Key* (New York: Mentor Books, 1948), pp. 45-46.

of the ways of helping a person understand some of his basic religious needs.

Some suggestions of Calvin Springer Hall. For the pastor who seeks the inner cause of a problem, Hall's suggestions as to the nature of a dream could open the door to the subjective area of the counselee's problem.

If one seeks to use dreams in counseling, Hall's suggestion to look at the dream setting, the dream characters, the dream actions, and the dream emotions, makes sense. The emotional experience of the dream could yield important information concerning the emotional makeup of the dreamer.¹² In dreams one can discover what he feels about himself, about emotionally-related others, and about the world.¹³ Dreams reveal one's problems and conflicts. They cut through the pretenses and delusions of waking life and bring the dreamer face-to-face with his problems.¹⁴

If the use of dreams in counseling even begins to do what Hall claims, then, if the pastor were to use dreams in counseling, where he could, his insight into the counselee's problems would be better. If the mask of the conscious life can be removed in the process of dream

¹²Hall, *op. cit.*, pp. 21-46.

¹³*Ibid.*, pp. 12-14.

¹⁴*Ibid.*, pp. 19-20.

analysis, then it seems that such a process would help the pastor work with the real person and his real problems.

In the use of dreams one must remember Hall's warning that dreams are pictures of subjective reality, not of objective reality. Through the use of dreams in counseling one can become aware of inner feelings, the area where one struggles with the great conflicts of life; such as, freedom versus security, the eternal triangle, life versus death, the moral conflict, and the conflict of sex roles.¹⁵

One should not follow the theory of Hall slavishly in the use of dreams in counseling, but, with caution, the pastoral counselor can find many useful hints on how to use dreams beneficially in counseling.

Some suggestions of Ira Progoff. The basic questions of the new depth psychology, as presented by Ira Progoff,¹⁶ are questions about which every pastor should be concerned. What is the fundamental ground of man's being? What does man's basic nature require him to become? What are the spiritual and creative capacities which lie hidden in the depths of a person? If the use

¹⁵*Ibid.*, pp. 98-213.

¹⁶Ira Progoff, *Depth Psychology and Modern Man* (New York: Julian Press, 1959), p. 9.

of dreams, in any fashion, can help to answer the above questions, then pastoral counseling will be improved if the counselor seeks to use the resources which can be found through dreams.

The need to experience meaning is one of the most striking phenomena of man. Progoff¹⁷ believes that there is something in man that insists on transcending itself. Traditional symbols, which had the power to help one transcend himself, have broken down and left man spiritually empty. This has resulted in a tremendous number of disordered personalities. Modern man needs a new context of belief based on new symbols that will touch the depth of man beneath all subjectivity, and give meaning to all men. Man has a real need to enlarge his awareness of reality.¹⁸

The task of Progoff's depth psychology is to develop a major breakthrough by which one can discover that "non-rational intuitions can burst forth from the depths of personality." It seeks to express the real instead of ideas of the real.¹⁹ It endeavors to "enter the psyche in such a way that it touches both its unknowing and its wisdom."²⁰

¹⁷Progoff, *The Symbolic and the Real*, pp. 15-17, 64.

¹⁸*Ibid.*, p. 11. ¹⁹*Ibid.*, p. 5. ²⁰*Ibid.*, p. 74.

Many serious-minded pastors strive for the inner spiritual experience which Progoff describes above. If what he has written about dreams will help this process become active, then, for the pastor, Progoff has much to say.

If man has this basic spiritual knowledge within himself, as Progoff claims, then the pastoral counselor has need to develop means of evoking this inner knowledge so that it will aid the person who is seeking for meaning and purpose in life. Progoff's suggestion to use dreams to discover new spiritual knowledge seems like a lamp to help brighten the spiritual pathway of man. Pastors can use all of the light that they can find.

Through the worship service the pastor seeks to create an atmosphere whereby the worshipers can enter into an experience of "going to the place of the holy." If exploring dreams can aid in discovering valid worship experiences, then the pastor would find the time spent exploring the dreams of his parishioners well worthwhile.

Symbols, both in dreams and in worship, are vehicles to enter the spiritual world. Religious symbols, so Progoff²¹ believes, originate in the non-personal unconscious and reveal the ultimate reality in the present.

²¹*Ibid.*, p. 212.

A pastor finds himself in familiar territory as Progoff writes of seeking to develop skill in being aware of the spiritual realms which surround and dwell within men. And the minister knows that symbols can say clearly to many persons what plain words can never say. Even to the uneducated and the ignorant, symbols are powerful means by which truth can be ascertained. Perhaps the symbols of dreams are the attempts of undifferentiated knowledge to break through into the life of man as experience instead of knowledge.

Progoff²² gives three suggestions as to ways in which one can contact the deep area of the psyche. An evoker seems in order to help one enter into the deep area of experience. Psychological notebooks could be avenues by which the counselee could re-enter into the realm of the deep spiritual. Group workshops could be a means by which a person may verify the validity of his experience by the experiences of others.

The pastoral counselor, at times, is an evoker. A psychological notebook could be a diary to record spiritual growth, and the group workshop might become a spiritual therapy group where counselees would grow mutually as they share spiritual experiences, including their deep dream

²²*Ibid.*, pp. 179-203.

experiences.

Some general suggestions to pastors. Handled with care and knowledge the use of dreams in pastoral counseling can be a valuable additional tool for the minister. When a counselee comes to the pastor with deep unexplained anxieties, perhaps Hall's method of using dreams to discover the true nature of the dreamer's problems could be a real help. The eternal triangle, the moral struggle, the conflict of life versus death, the confusion of sex roles, and freedom versus security, all noted by Hall as being basic ones, are problems that most persons must solve sooner or later. If Hall's suggestions can solve any of the above mentioned problems, then the pastor needs to learn how to use Hall's method when the need arises.

When one comes to a pastor in deep distress because the historic faith and its symbols no longer have meaning, it would seem of value to help the troubled person use his deep dreams to discover new and abiding symbols from his own non-personal subconscious. Maybe, through a counselee's deep dreams, the pastor could help the counselee find new meanings in some of the historic symbols of the counselee's religious background.

Many persons in this day have discarded much of the historic Christian teaching. But with a clearer

understanding of the function of symbols to bring understanding through experience, perhaps these persons could return to the Bible and hymnbook to experience the universal aspects contained therein, and not be offended by what is hard to accept in a literalistic sense. From such a new viewpoint the historical records of a religion could become treasure chests showing how other generations expressed what they found as eternal and purposive experience.

There is a real need for much more exploration in the depth area of the unconscious in order to discover what is purposive and eternal in man. The use of dreams in the manner that Progoff suggests could help modern man discover new symbols to speak to his religious needs. Maybe the intensity of modern man's religious need will drive him to discover new symbols needed to relate to what is eternal.

On the other hand, maybe every age has to express its creative urge and the purpose of the universe in new symbols. These times are in dire need of symbols to express the creative capacity of man and the great purposes to which man must give himself if life is to be meaningful. Dreaming is one of the many areas of exploration which man can investigate in his endeavor to discover the ultimate and the purposive.

The neglected area of dream study needs to be re-discovered by the church as a valid means of touching both the troublesome area of the personal unconscious and the eternal and purposive non-personal unconscious.

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